Essentials of Upaniṣads

(According to Śrī Madhvachārya's Bhāṣya)

by
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With compliments
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Preface

I am happy to place this small volume of a brief summary of the teachings of Upaniṣads in the hands of the interested readers.

There is a good deal of literature in English on Upaniṣads. This literature mostly represents either the interpretation of Advaita tradition or modern philological approach. Both these ignore the theistic aspect of Upaniṣadic teachings.

Upaniṣadic teachings have three important aspects viz., Philosophical, Mystical and Theistic. These should not be separated. One is meaningful only if the other two aspects are taken into account. The approach of the Upaniṣadic seers is not merely speculative or logical but it is intutive and experience oriented. The Upaniṣadic seers do not aim at constructing a philosophy by speculation or arguments. But they aim at explaining their intutive experience. Its inteligible analysis, and the formulation of a philosophical conduct based on it are the objectives of the Upaniṣadic seers. Anubhava, Vichāra and Āchāra are the three layers of Upaniṣadic teachings.

Brahmasūtras lay down the necessary guidelines for the interpretation of Upaniṣads on this basis and evolve a systamatic philsophy of Upaniṣads. The central principal of Upaniṣadic teachings is Brahman. A detailed enquiry into the nature of Brahman as explained in Upaniṣads is undertaken in Brahmasūtras. This enquiry

has resulted in the formulation of a three dimension concept of Brahman is the cause of all. He is an independent and perfect being. Ethically, He is the regulator of all and the director of all. Theistically, He is the goal of spiritual attainment. These three aspects of the concept of Brahman are beautifully brought out in Śvetāśvatara Upaniṣad.

किं कारणं ब्रह्म कुतः स्म जाताः ।
जीवाम केन क च सम्प्रतिष्ठा ॥
अधिष्ठिताः के न सुखेतरेषु ।
वर्तामहे ब्रह्म विदो व्यवस्थाम् ॥

The question raised in this verse are :

1. What is the source of this Universe ? Is it Brahman?
2. Whence are we born?
3. By what we are sustained?
4. What is our ultimate goal?
5. Guided by whom we undergo the experience of joy and sorrow?

Raising these questions the Upaniṣad proceeds to narrate different views held by metaphysicians in ancient India.

कालः स्वभावः नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्याः ।
संयोगएषां न तु आत्मभावात् आत्माप्यनीशः सुख दुःख हेतोः ।

The time, the inherent of the things, the orderliness of Nature, the chance, the elements, Pṛthvī etc., the person, all these claim to be considered as the cause. A combination of these is another alternative. But the Ātman i.e. Jīva is there. The Ātman i.e., Jīva cannot be the master of his own affairs, since it is he who undergoes the experience of pain and pleasure.

Narrating these different views of mataphysicians regarding the cause of the Universe, the Upaniṣad finds them unsatisfactory. Ultimately the Upaniṣad declares :

ते ध्यानयोगानुगताः अपश्यन् देवात्मशक्तिं स्वगुणैः निगूढाम् ।
यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥

The Seers went into meditation and discovered the great power of the God. They discovered that the God is the Superintendent of all. From this it is clear that the various causes envisaged by the metaphysicians go upto a point only. Ultimately, it is the God who is the cause of causes. This is exactly the approach of Dvaita Vedanta tradition of the interpretation of Upaniṣads. The three important aspects of the Upaniṣadic concepts of Brahman viz., metaphysically He is the central principle of all, ethically He is the director of all, and theistically He is the goal of all, are fully brought out here. It is also made clear here that such a Brahman is discovered by meditation in a mystic experience but not by speculative arguments. It is intutive experience that led to the discovery of Brahman but not the arguments.

A careful reading of Upaniṣads will reveal two points clearly viz., i) Every important discovery is made intutively by meditation. (ii) There is a central principle that is imminent as well as transcendent of Adhibhūta, Adhyātma and Adhidaiva structure of the world.

This latter i.e., the central approach may be termed as Adhiviṣṇu i.e., pertaining to the Supreme God Viṣṇu. Śrī Madhwāchārya while interpreting Upaniṣads never stops at Adhibhūta, Adhyātma and Adhidaiva levels only. All the words that make a reference to one of these items are interpreted as refering to the Supreme God Viṣṇu also. Viṣṇu is the indepth meaning of all these words that refer to Adhibhūta etc., entities. This gives an impression that his interpretation is overlaid with theism. Yes, it is overlad but not as unnecessary addition but as a natural synthesis of Upaniṣadic Philosophy with an indepth layer of Upaniṣadic theism. Viṣṇu here is not a Purāṇic deity of Indologists but a Supreme, perfect and independent being; a Central metaphysical principle which is also central ethical and theistic principle. All other entities of the Universe owe their very existence, functioning, and comprehension to this very central principle.

तत्र तत्र स्थितो विष्णुः तत्रच्छक्तिप्रवर्तकः ।
एक एव महाशक्तिः कुरुते सर्वमञ्जसा ॥

It is this perfect Central being that enables all others to function.

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥

It may be noted that the very entities that are mentioned as the claimants to be the cause of the Universe in Śvetāśvatara are mentioned here as subordinate to the Supreme God. This is the implication of Śvetāśvatara statement also.

Modern writings on Upaniṣads have created an impression that the Upaniṣads are non-theistic. The main argument in support of this contention is that no name of any prominent deity of Indian tradition is mentioned in the Upaniṣads. But the very designation Brahman is all compassing and the highest designation of the Supreme God. An impression is also created that Advaita tradition is non-theistic. But this is not acceptable to the traditional Advaitins.

So far as Dvaita tradition is concerned all words are the names of the Supreme God, and the entire Veda profounds the Supremacy of the God.

Upaniṣadic Philosophy is a theistic-realistic philosophy. This is fully brought out by Śrī Madhwāchārya in his Bhāṣyas on Upaniṣads. The synthesis of theism and philosophy is very much observable in Śrī Madhwāchārya's interpretation, particularly, when the Vyūha forms of the Supreme God are introduced while explaining adhibhūta, adhyātma and adhidaiva forms in order to bring out Adhi Viṣṇu or

Adhi Brahma level of meaning i.e., the indepth meaning (Paramamukhyārtha) of Upaniṣads.

In a brief summary, it is difficult to bring out this indepth meaning fully. However, it is indicated wherever it is necessary. In this brief summary the following points are highlighted.

i) The central teaching of each Upaniṣad.

ii) Correct interpretation of key passages

iii) Philosophical significance of the Metaphors, Simile and symbolic expressions.

iv) Philosophical propositions introduced in the discourses, dialogues and background episodes.

This summary was prepared as an introdution to the Kannada Sarvamūla Volumes published by Poorṇaprajña Vidyāpeetha under the guidance and blessings of Śrī Śrī Viśveśatīrtha Swamīji of Pejawara Matha. It is reprinted here for the benefit of those who do not know Kannada and therefore do not have these volumes with them.

I take this opportunity to express my gratefulness to Śrī Śrī Pejawaraswāmīji and the other authorities of Kannada Sarvamūla publication.

Prof. K.T. Pandurangi

Essentials of the Upaniṣads

The Upaniṣads are perennial sources of spiritual knowledge. The word Upaniṣad means secret and sacred knowledge. The word occurs in the very Upaniṣads in more than a dozen places in this sense. It also means the texts incorporating this knowledge. There are ten principal Upaniṣads. A few more such as Svetāsvatāra and Kauṣītaki are also important.

Among the Āchāryas of the three schools of Vedānta, Śrī Śaṅkara has written Bhāṣyas on the ten principal Upaniṣads. Śrī Rāmānuja has not written Bhāṣyas on the Upaniṣads. However, in his Vedārtha Saṅgraha he has discussed the interpretation of the key passages of the Upaniṣads. A later Viśiṣṭādvaita scholar Śrī Rangarāmānuja has written commentaries on the principal Upaniṣads.

Sri Madhvāchārya has written Bhāṣyas on all the ten Upaniṣads. In addition, he has discussed the interpretation of major Upaniṣadic passages in his other works viz., Sūtrabhāṣya, Anuvyākhyāna, Tatvanirṇaya and Tatvodyota.

The central theme of the Upaniṣads

The central theme of the Upaniṣads is monotheism,[1] that is to say, to declare that there is one independent Supreme God who governs a real world. His glory of creating, sustaining, regulating, destroying, providing knowledge, veiling, binding and releasing are described

1. (i) सर्वे वेदा यत्पदमामनन्ति । (कठ.I-2-15)

(ii) ब्रह्मणा वाव सर्वे वेदा महीयन्ते । (तैत्तिरीय.I-5-3)

in the Upaniṣads. The Supreme God is of the nature of sat, chit and ananda, he has infinite attributes, he is imminent and transcendent, he is not conditioned by space and time. This glorious[2] picture of the Supreme God is delineated in the Upaniṣads.

The Philosophy of the Upaniṣads is theistic and realistic. It is not monism or absolutism. It is monotheistic and realistic. Ātmaikyavāda and Nirgunabrahmavāda do not constitute the teachings of the Upaniṣads but Jivabrahmabheda and Guṇapūrṇabrahma constitute the teachings of the Upaniṣads. A large number of attributes of Brahman are repeatedly mentioned in the Upaniṣads.

The Upaniṣads hold the world of matter to be real.[3] More than once the reality of the world is declared in the Upaniṣads. The concept of Jaganmithyātva and Vivartavāda are unknown in the Upaniṣads. These concepts developed after the advent of Buddhism and it is not correct to read these ideas in the Upaniṣads.

The Upaniṣads delineate the process of creation with great care. This cannot be treated as a part of an illusion or a mere projection of avidyā. A number of

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2. (i) विष्णोः सर्वोत्तमत्व एव सर्वागमानां महातात्पर्यम् । (विष्णुतत्त्वनिर्णय)
   ii) सर्वाण्यपि हि वेदवाक्यानि असङ्ख्येयकल्याणगुणाकरं सकलदोषविधुरमेकरूपमेव परं ब्रह्म प्रतिपादयन्ति । (न्यायसुधा)
3. (i) यच्चिकेत सत्यमित् ।
   (ii) याथातथ्यतोऽर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः ।

Upāsanās are described in the Upaniṣads. Śravaṇa, manana etc.- means of spiritual attainment are described. The grace of God as the final means of liberation is mentioned more than once. All these lose their meaning, if the God to be meditated upon is only a secondary sagunabrahman and he himself is conditioned by Māyā. The ātmaikya type of liberation amounts to a negative value. But the Upaniṣads clearly describe the state of liberation as a positive state of blissfulness on the part of a liberated soul without losing his individuality. Upaniṣads clearly envisage the difference between the liberated and the God. Therefore, it is clear that the Upaniṣads subscribe to Guṇaparipūrṇabrahmavāda but not to Nirguṇabrahmavāda.

Controversies raised by the modern scholars

In connection with the study of the Upaniṣads certain controversial positions are taken by the modern scholars. These are : (1) Samhitā and Brāhmaṇas are liturgical or ritualistic while the Upaniṣads are philosophical. Therefore, Upaniṣads have arisen as a reaction to Samhitā and Brāhmaṇas. (2) a conflict between jñāna and karma has been going on during this period. Upaniṣads support jñāna and censure karma. (3) The Upaniṣads take conflicting positions on many issues. For instance, some passages describe Brahman as Saguna and others as Nirguṇa. Similarly, some passages talk of difference between the Jīva and Brahman while others talk of identity. (4) The process of creation is described differently in different places. (5) The first principle is given different designations such as Ātman, Brahman, Akṣara, Ākāśa, Prāṇa etc. This complaint of modern

scholars will be found baseless if one takes the aid of the Brahmasūtras to understand the Upaniṣads.

There is no conflict between Samhitā and Brāhmaṇa on the one hand, and the Upaniṣads on the other. The philosophical content of the Upaniṣads is found in several hymns of the Ṛgveda such as 'Asya Vāmiya', 'Nāsadīya', 'Hiraṇyagarbha', 'Viśvakarma', 'Ambhraṇi', 'Manyu', 'Pavamāna', etc. In fact, Ātharvaṇa Upaniṣad declares that the entire vedic literature is paravidyā when it is understood as expounding 'Akṣara'.

Further, there is no conflict between karma and jñāna. There is no opposition between the two. Karma aids jñāna. It is only sakāma karma that is censured in the Upanishads.

There is no conflict between the Saguṇa and Nirguṇa passages also. Nirguṇa passages merely indicate that Brahman has no prākṛtaguṇas like others. He has infinite attributes.

There is no conflict between bheda srutis and abheda srutis also. The Abheda srutis bring out the unique nature of Brahman. These do not indicate the identity. Certain guidelines are laid down to understand abheda srutis without involving identity.

A careful study of the passages that describe the process of creation will reveal that there is some uniformity in all of them. Finally, the different designations of Brahman are harmonised in the first chapter of Brahmasūtras. Therefore, the complaints of the modern scholars are baseless.

Well-known canons of interpretation are laid down to properly interpret the Upaniṣads.

Upaniṣads are not to be taken merely as texts. These represent a philosophical tradition. These are not merely speculative documents. These contain the mystic experiences of great seers. Their method is unique and altogether different from the scholastic philosophical works. These follow the method of dialogue, episode, simile, metaphor, and illustration. The mystic experience of philosophical truths is convvyed through these. One has to probe deep into these and trace the doctrines of upaniṣadic philosophy. Śrī Madhvāchārya has delineated Upaniṣadic doctrines in his Bhāṣyas. Now, we give below a brief summary of the teachings of the Upaniṣads included in the present volume.

Īśāvāsyopaniṣad

This Upaniṣad constitutes the 14th chapter of the Vājasaneyi Samhitā of Śukla Yajurveda. It is called Mantropaniṣad since it is a part of the Samhitā. This name is also given to it to distinguish it from Brihadāraṇya as that Upaniṣad forms a part of a Brāhmana.

The background of the revelation of the mantras of this Upaniṣad is explained in Bhāgavata (skanda VIII chapter I) as follows : Svāyambhuva Manu had two daughters viz., Devahūti and Ākuti. Lord Viṣṇu took his incarnation of Kapila in Devahūti and that of Yajña in Ākuti. Svāyambhuva Manu offered prayers through these

hymns to his grandson Yajña. At that time the Rākṣasas attacked him. However, God Yajña destroyed them. A summary of this Upaniṣad is given in this section of Bhāgavata. Yajña is one of the five forms of the God viz., Yajña, Yajña pumān, Yajñeśa, Yajñabhāva and Yajñabhuk. For this Upaniṣad, the God Yajña is the deity, Svāyambhuva Manu is the seer and Anuṣtup etc. are the chandas.

The Central theme of Īśāvāsya

The central theme of this Upaniṣad is to teach that the God is all pervasive and the regulator of all. All are entirely dependent upon him and he is the only independent. The sarvavyāpitva, sarvaniyāmakatva, and svātantrya of the supreme God are delineated here.

This small Upaniṣad of twenty mantras is very neatly planned. The topics discussed in this Upaniṣad may be listed as under :

1. Eligibility for spiritual pursuit
2. Importance of duty
3. Nature of God
4. Right knowledge and wrong knowledge
5. Reality of the world
6. Prayer to God in certain Pratikas

The very opening verse and the opening expression in it i.e., *'Īśāvāsyam idam sarvam'* states the central theme of this Upaniṣad. God is present everywhere in order to enable all to function. Without his presence and

direction nothing can function.[4] He alone is independent and all others are dependent upon him. The world of matter is located in Prakriti, the primordial matter, i.e. the prakṛti itself is dependent upon him.

Elimination of greed is the most important requirement for spiritual pursuit :

From the fact that all are entirely dependent upon the God, it follows that all have to be content with what the God provides for one. No useful purpose will be served by being greedy or approaching this or that inferior person for one's wants since all of them are dependent upon the God. Thus the elimination of greed is proportionate to the realisation of the direction of the God and our dependence upon him. This is further related to our realisation of his independence, all pervasiveness, and the fact of regulating all. These important tenents are stated in the very first mantra of Īśāvāsya.

Do your duty

The idea of dependence on the God and regulation by him should not be misused for abandoning one's prescribed duty. There is no room for escapism. One should perform one's prescribed duties in dedication to the God. Dedicated performance of works does not bind a person. No one should avoid his duty. This importance of the duty is stressed in the second mantra.

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4. स्वतः प्रवृत्त्यशक्तत्वादीशावास्यमिदं जगत् ।
प्रवृत्तये प्रकृतिगं यस्मात् स प्रकृतीश्वरः ।। (ई.भाष्य)

These two verses, in fact, summarise the entire teaching of the Bhagavadgīta.

Nature of the God

Then, the Upaniṣad gives a graphic description of the God. The God is transcendental, he is beyond the ordinary senses, his way of functioning is beyond ordinary logic. Therefore, Upaniṣads follow a three-fold method to convey him. (1) Positive description of his great attributes (2) Negative description of the absence of the ordinary prākṛta attributes (3) Presence of the contradictory attributes to bring out his achintya śakti. Īśāvāsya follows all the three methods in its description of the God.

The God is unmoved, fearless, he is one i.e., supreme, even the deities cannot understand him fully as he is infinite, he is near and he is far, he is within and he is without, he is present in all, all are supported by him, all fear him and obey him, he has no gross body nor the subtle body, he is of the nature of existence, knowledge and bliss, he has no limitations of time and space, he is the ground of purity, he is free from the sin and sorrow, all beings are in him and he is in all. One who knows[5] this will not hide himself from the God and will be free from the sorrow.

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5. सर्वगं परमात्मानं सर्वं च परमात्मनि ।
यः पश्येत् स भयाभावान्नात्मानं गोप्तुमिच्छति ॥ (ई.भा.)

Right knowledge and wrong knowledge

To know the God as described above is right knowledge, to know in any other inferior way is wrong knowledge. It is more important to avoid wrong knowledge. Those who acquire only right knowledge and hesitate or avoid to censure wrong knowledge will suffer more. One will overcome the transmigration by censuring wrong knowledge and attain liberation by obtaining right knowledge. Similarly, one has to know that God is both the creator and the destroyer. Knowing only his creatorship without knowing him as a destroyer is sinful. Upaniṣads stress the importance of censuring the wrong knowledge frequently.

Reality of the world of matter

Īśāvāsya expressly states that God has created the world truly and dispels all doubts regarding the reality of the world. There is no room for the doctrine of Jaganmithyātva in the Upaniṣads.

Prayer to God

After describing the nature of the God, and stressing the importance of the right knowledge, a beautiful prayer to the God is incorporated in this Upaniṣad commencing from the Mantra *'Hiraṇmayena Patrena'* etc. till the end of the Upaniṣad.

O Pūshan! unveil me the God hidden in the orb of the sun and enable me, who hold him at the heart, to see him.

O, Pūshan i.e., the infinite, Ekarshe i.e., the prime knower, Yama i.e., the regulator, Prājāpatya i.e., one who is to be obtained by Hiraṇyagarbha, give me the knowledge of my true nature, bestow your grace on me, enable me to see your auspicious form.

The God who is present in Pūshan, Ekarshi, Yama, Prajāpati etc., pratikas is also in me. He is especially present in Mukhyaprāṇa. Mukhyaprāṇa is immortal, the God is immortal.

O, God of the nature of infinite knowledge, take into account my dedicated deeds and bless me.

O, God, lead us by the right path towards the prosperity (liberation), remove the bondage. We offer profuse salutations.

The above prayer has rich spiritual content and a high degree of poetic appeal. In this prayer three important points are made :

(1) God has to be meditated upon in the pratikas like Pūshan, Ekarshi etc. according to their capacity.

(2) God who is present in Pūshan, Ekarshi etc. pratikas, present in Sūryamaṇḍala etc. is also present in the seeker who is offering this prayer.

(3) God is especially present in Mukhyaprāṇa.

Here the expression 'aham' is used in the sense of present in me, and also none can remain without[6] the God. 'Asmi' is used in the sense of present everywhere. 'Asau' is used in the sense of Mukhyaprāṇa. This prayer especially brings out the doctrine stated in the expression 'Īśāvāsya!'

Talavakāropaniṣad

This Upaniṣad belongs to Talavakāra Brāhmana of Sāmaveda. Therefore, it is called Talavakāropaniṣad. It is also called Kenopaniṣad as it commences with the question 'Kena', by whom, and the answer to this question constitutes its central theme. This Upaniṣad is in the form of a dialogue between Chaturmukhabrahmā and Sadāśiva. Therefore, these two are the seers for this Upaniṣad. Viṣṇu is the deity. Tristup etc., are chandas.

The central theme of Talavakāra

The Central theme of this Upaniṣad is to convey the doctrine that God is the director of all. It is also the theme of this Upaniṣad that God cannot be comprehended fully by anyone as he is infinite. However, the knowledge to the best of One's ability is sufficient to obtain the liberation. The topics discussed in this Upaniṣad may be listed as under :

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6. .....अहं चासावहेयतः ।
अस्मि नित्यस्तितामानात् सर्वजीवेषु संस्थितः ।
स्वयं तु सर्वजीवेभ्यः व्यतिरिक्तः परो हरिः ॥ (ई.भा.)

(1) The three questions asked by Sadāśiva in respect of the director of our mind senses, and Mukhyaprāṇa.

(2) The doctrine of the God being 'agamya' that is to say, the God being not comprehended fully by anyone.

(3) The episode of the deities Agñi etc., being under the wrong impression that they won the battle against the Asuras and the removal of this erroneous impression.

(4) The sources and the means of spiritual development and the achievement of liberation.

The questions raised by Sadāśiva

The Upaniṣad opens with the three questions raised by Sadāśiva.

(1) Directed by whom the mind moves towards the objects good or bad.

(2) Directed by whom the Mukhyaprāṇa the supreme among the jīvas directs the other jīvas.

(3) Who directs the senses i.e., eye, ear, etc., towards the respective objects.

The mind being merely an instrument, it cannot move towards the objects on its own. Somebody has to move it. The Jīva himself cannot move it, because, it does not always move in the best interest of the jīva. Therefore, it must be moving by the direction of someone else.

Now, this someone else is Mukhyaprāṇa. It is Mukhyaprāṇa who directs the manas. This leads to the second question as to who directs Mukhyaprāṇa. Evidently, Mukhyaprāṇa is directed by lord Viṣṇu, the Supreme God.

This position is made clear by the answer to the third question. The third question is an elaboration of the first question. But it elicits the answer for all the three questions. The third question asks as to who directs our senses viz., eye, ear etc. The answer is he who has given the power of seeing to the eye, the power of hearing to the ear, the power of thinking to the mind, and finally who has given the power to Mukhyaprāṇa to direct all these. Such a great personality is Lord Viṣṇu himself. Thus, this answers all the three questions. To know this one has to know that the capacity to know the God is very limited and none can know him completely.

The God cannot be known completely

The God is beyond the words, beyond the mind, and beyond the senses. One cannot know how he directs the mind, the senses etc. Not[7] that he remains altogether unknown but he is not known completely because of his infinite nature. He is unique in nature. He is distinct and superior to all known things, all manifest and unmanifest

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7.. नातिवेद्यो न चावेद्यः तस्मात् स परमेश्वरः ।
नेदं जीवस्वरूपं तत् ब्रह्म विष्ण्वाख्यमव्ययम् ॥
किन्तु यत्ते समीपस्थमास ते विनियामकम् ॥ (त.भा.)

things. He cannot be fully known but he knows all. He is present in all Jīvas but he is not identical with the Jīva. He directs the Jīvas being present in them.

Those who think that they know God fully do not really know him as they have failed to realise his infinite nature. On the other hand those who think that they do not know him fully, know him, because, they have realised the infinite nature of the God. The inability to know him completely does not come in the way of one's salvation. The knowledge of the God to the best of one's capacity will enable one to obtain God's grace and attain the salvation. This fact that the God cannot be known fully is illustrated by an episode here.

Agñi etc., deities realise their limited power

When the Gods Agñi etc., won the battle against the demons, they thought that they won it on their own strength. They did not realise that it was due to the power of the Supreme God.

In order to remove their ignorance the Supreme God appeared in the form of a Yakṣa along with Umā, Śiva and Chaturmukhabrahma. The gods wanted to know who this Yakṣa was. They approached him one by one. He asked them what was their special power. Agñi replied he can burn all things in the world. He was asked to burn a blade of grass but he was not able to burn it. He realised his inability. Similarly, the Nasikya Vāyu was not able to blow the blade of grass. Finally Indra went to him. The Yakṣa disappeared and asked Umā Haimavati to teach Indra. She

told Indra that the Yakṣa was Lord Viṣṇu himself. Then, Indra realised the limited power of the gods and they all realised that they won the battle against the Asuras by the grace of the Supreme God only.

Sources and the means of the spiritual knowledge

After the supremacy of the God is conveyed through this episode Sadāśiva asks Chaturmukhabrahma to teach him the Upaniṣad in conclusion. This term Upaniṣad is used here in three senses. (1) The knowledge of Brahman, (2) The source literature to know the Brahman (3) Means to know the Brahman.

Chaturmukhabrahmā states that the first is already explained to you. He answers the second as 'Veda, Vedānga and Satya. Satya refers to Brahmamīmānsā. Thus the entire Veda aided with Brahmamīmānsāsūtra constitutes the source literature. The means of the spiritual knowledge are stated as tapas, dama and karma; penance, control over senses and the performance of the prescribed duties.

Thus, the exposition of Sarvaprerakatva of the God is the key note of this Upaniṣad.

Kāthakopaniṣad

This Upaniṣad belongs to Taittirīyaśākhā of Kṛṣṇa Yajurveda. It is in the form of a dialogue between Yama and Nachiketas. God Vāmana is the deity. Yama is the seer for this Upaniṣad.

The central theme of Kaṭhopaniṣad

The central theme of this Upaniṣad is to explain the fact that God will regulate the souls even after death and liberation. Kena Upaniṣad explains the fact that God is the regulator of all. The question whether he regulates only during transmigration or even after liberation is not specifically raised there. In this Upaniṣad this question is specifically raised and answered in the affirmative.

The background of the Upaniṣad is as follows :

Sage Vājaśrava had undertaken Viśvajid sacrifice. However, he had kept very poor cows for dakṣinā. His son Nachiketas protested against this. The father became angry and cursed the son saying that he is given to Yama. Nachiketas goes to Yamaloka. Yama was not there. Nachiketas had to wait for Yama for three nights.

Yama offers Nachiketas three boons for having kept him waiting for three nights at his door.

Nachiketas asks the following three boons :

The three boons asked by Nachiketas

(1) Let my father be free from anger towards me, let his calm be restored and let him recognise me when I return.

(2) Teach me the nature of God Hari bearing the name Agñi (Agñi nāmaka paramātmā) who can bestow the immortal world on those who worship him through Nachiketa sacrifice.

(3) Teach me the nature of God who regulates the souls after death and liberation.[8]

The first boon was simple and Yama grants it readily. Yama also grants the second boon and teaches him Nāchiketāgñi. In fact this Agñi was known as svargya Agñi or the Agñi that leads to the immortal world before this Nachiketa episode. Pleased with Nachiketa's wisdom and devotion Yama renamed this Agñi as Nāchiketa Agñi and the sacrifice connected with it as Nāchiketa sacrifice.

The most important boon was the third, the discussion of which forms the central theme of this Upanişad. Yama first tries to dissuade Nachiketas from asking this boon. He offers him a good many temptations such as wealth, progeny, kingdom etc. However, Nachiketas refuses to be tempted and insists on eliciting the answer for his question viz., whether God regulates the souls even after death and liberation.

The nature of the third boon

The nature of this third question is interpreted by some commentators as 'whether there is soul after death or not'. This interpretation is not correct for more than one reason. Nachiketas is already dead and has arrived in Yamaloka. Therefore, he cannot have any doubt about the continuity of soul after death. Though it is not clear in this Upanişad whether Nachiketas has gone to

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8. सौमनस्यं पितुश्चैव नाचिकेताग्निं हरिम् ।
मुक्तो स्थितं च तं विष्णुमिति प्रादाद् वरत्रयम् ॥ (का.भा.)

Yamaloka dead or alive, in Taittiriya Brāhmana where the full story is given, Nachiketas goes to Yamaloka as dead. Moreover, if he goes alive, his father's curse will remain unfulfilled. Further, many other circumstances also make it clear that there could not have been any doubt about the continuity of the soul after death. Nachiketa's father performing Viśvajidyāga to attain Svarga presupposes the belief in the continuity of soul after death.

Nachiketa's second boon about Svargya Agñi also presupposes such a belief. Therefore, the third question is not 'whether the soul continues after the death or not, but whether the souls are regulated by God after death and liberation, particularly after liberation, because some systems do not accept the separate existence of souls after liberation, while some others accept equality after liberation.

Good and the pleasant

Yama congratulates Nachiketas on his firm mind and clearly sets the distinction between Śreyas and Preyas i.e., good and pleasant. Our normal interests in family, property etc., constitute preyas or only pleasant while our interest in God constitutes śreyas or good. He expresses his happiness at Nachiketa's choice of śreyas.

Theism of Upaniṣads

Yama also makes it clear that the knowledge of God cannot be obtained by mere logic, learning or sacrifices.

It is only the grace of God that can give his vision.[9] It is God who chooses the deserving. The statement *'Yameva eshā vrinute'* embodying the principle of 'chosen by God' is the corner-stone of theism and bhakti cult. From this it is clear that Upaniṣadic philosophy is not absolutistic as contended by some but it is theistic. The reference to prasāda in the expression prasīdati may be noted in this connection.

The rest of the Upaniṣad is an excellent exposition of the nature of God, the fact of his being a regulator after death and liberation, the necessity of controlling senses, and the yoga methodology.

The nature of God

God's unique nature is brought out in the verse *'anyatra dharmāt anyatra adharmāt'* etc. The verses *'āsino dūram vrijatī'* and *'anoraniyān mahoto mohiyān'* bring out his nature of possessing contradictory attributes. *'aśabdam asparaśam'* etc., brings out his nature of not possessing prākṛta attributes and his being beyond the senses i.e., eyes, ear etc. *'Nityo nityānām'* and *'chetanah chetanānām'* bring out his being eternal and svatantrachetana *'Ritam pibantau'* etc., mentions the fact of his being at the heart[10] in two forms ātmā and

9. यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ।
(का.उप.)

10. मूलरूपश्च यो विष्णुः प्रादुर्भावादिकश्च सः ।
गुणतः स्वरूपतो वापि विशेषं योऽत्र पश्यति ॥
अत्यल्पमपि मत्वा स तमोऽन्धं यात्यसंशयम् ॥ (का.भा.)

antarātmā. There is no difference between Mūlarūpa and Avatārarūpa of God. Nor there is any difference between His attributes and Him.[11]

God regulates the souls at all states

Svapnāntam jagaritāntam etc. Verse states that he regulates the souls during the waking and deep sleep state. *'Yathā cha maranam prāpya'* states that he regulates after death and liberation. *'Bhayād asya agñih tapati* etc., mentions that Sun, Moon, Wind, Fire etc. all function under his direction. *'Ūrdhvam prāṇam unnamayati'* etc., states that he regulates our breathing. He is at the heart with anguṣtha dimension and regulates past, present and future.

He is called 'Hamsa' because he is free from all defects and he is the essence of everything. He is especially present in Mukhyaprāṇa.

The metaphors of Asvattha tree, fire and spark, and the Chariot

A beautiful metaphor of aśvattha tree is employed to show that he is the foundation for all. The metaphors of fire and sparks, the wind and its various manifestations are employed to show the bimba-pratibimbhāva relation between God and souls. The metaphor of charioteer and horses is employed to stress the need of regulating the senses.

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11. नेह नानास्ति किञ्चनेति किञ्चनशब्दात् अवयवानां गुणानां क्रियाणां परस्परं तद्गतानां च भेदनिषेधः । (का.भा.)

Moral purity

The Yoga methodology of controlling breath and senses is explained. The importance of right teacher is especially stressed.

Katha Upaniṣad particularly stresses the need of moral purity for spiritual pursuit in the verse[12] *'nāvirato duścharitāt'* etc.

Śaṭpraṣnopaniṣad

This Upaniṣad belongs to Pippalādaśākha of Atharvaveda. Six sages ask six questions to the sage Pippalāda here.

1. Who creates the beings and things?

Kātyāyana asks the first question viz. who created the deities and other beings ?

Pippalāda elaborates the process of creation as follows : Prajāpati desired to create beings.[13] He thought about it. He first created Rayi and Prāṇa (Bhārati and Mukhyaprāṇa) the first couple. Then he entered into these and created the Sun and the Moon. These (Rayi

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12. नाविरतो दुश्चरितात् नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥

13. प्रजानां पालनाद्विष्णुः प्रजापतिरितीरितः ।
स वायुं सूर्यनामानं चन्द्रनाम्नीं सरस्वतीम् ॥
सूर्याचन्द्रगतौ देवः ससर्ज पुरुषोत्तमः ।
तावाविश्य स्वयं विष्णुः सर्वं सृष्टिं करोत्यजः । (ष.भा.)

and Prāṇa) entered into the Sun and the Moon. Through these Prajāpati created all other beings.

Further, tejas, ap and anna are mūrta, prakriti etc., are amūrta. Rayi entered mūrta. Prāṇa entered amūrta. They activated the upādānaśakti of these and assisted the process of creation.

Rayi and Prāṇa are also the presiding deities of Dakṣiṇāyana and Uttarāyaṇa, Kṛṣṇapakṣa and Śuklapakṣa etc., and assist the process of creation through the time.

Finally Rayi will be present in wife and Prāṇa in husband, and assist the process of creation.

2. Who is superior among the deities?

Bhārgava asks the second question viz., which deities take care of the created beings and enable them to understand things? Who is the leader of these deities?

Pippalāda answers that tatvābhimāni deities of Ākāśa, Vāyu etc., take care of the respective things and Mukhyaprāṇa is the leader of them. He is superior among them. In this connection, he quotes an episode. Once the tatvābhimāni deities thought that they could manage their respective roles in the body without the presence and leadership of Mukhyaprāṇa. In order to bring home to them that they are not capable of it, Mukhyaprāṇa started moving out of the body. Immediately they were all forced to move out and were not able to take care of the respective part of the body. Then they realised the superiority of Mukhyaprāṇa. They

could function only when Mukhyaprāṇa returned. Then they started praising Mukhyaprāṇa. This praise of Mukhyaprāṇa fully describes the role of Mukhyaprāṇa as one who enables everyone else such as Agñi, Sūrya, Indra etc, to play their respective roles. The senses such as eye, ear, etc., and their abhimāni devatas also function only under the direction of Mukhyaprāṇa. He is the leader of all other deities and superior to them. However, this Mukhyaprāṇa functions under the control of God Vishnu. In answer to the first question, Pippalāda had told that Prajāpathi creates through Rayi and Prāṇa. Now in answer to the second question he informs that it is through Mukhyaprāṇa and Tatvābhimāni deities the Prajāpati takes care of created things and enables them to understand things. All these function under his direction and care.

3. Who created Mukhyaprāṇa and how he functions?

Āśvalāyana asks the third question viz., who created Mukhyaprāṇa? How he enters into the body and takes five forms? How he comes out of the body?

Pippalāda answers that God creates Mukhyaprāṇa. He has five forms prāṇa, apāna etc., These are of two types. One set of five that are the very forms of Mukhyaprāṇa and another set of five that have arisen from these. These prāṇa, apāna etc. are located in different places of the body and perform their respective functions. There are one hundred and one chief nādis in the body. These have branches and further branches. The total of all these comes

to seventy-two thousand nādis. The vyāna functions through these. At the time of death Mukhyaprāṇa he takes away the soul through his udāna form plays very vital roles in the functioning of our body. However, he himself is under the control of God Viṣṇu.

4. Who regulates during the dream and deep sleep?

Gārgya asks the fourth question viz., when Jīva is asleep which of the senses and their presiding deities are withdrawn? Who shows him dreams? How he gets the happiness during deep sleep?

Pippalāda answers that during the dream state the ten senses eye, ear, etc., are withdrawn. Their presiding deities are withdrawn to Taijasa form of God. However, the manas is not withdrawn. During the deep sleep state Manas is also withdrawn. The presiding deities of ten senses and manas are withdrawn to Prājña form of God in deep sleep. During both the dream and deep sleep state the five prāṇas are active. These are not withdrawn. Dream is shown by God. Jīva experiences happiness during the deep sleep state because he is close to God then.

The most important point to be noted in this connection is that all these viz. senses, their presiding deities, the objects and even Mukhyaprāṇa are under the control of God and function because of him. He has endowed them with their respective capacities. All are dependent upon him. He is Akṣara. He who knows him as such reaches him. The phrases *'Sarvam pare ātmani, sampratiṣṭhate'* and *'Sarvameva āviveśa'* have to be understood in this light.

5. Which is the hymn for meditation?

Satyakāma asks the fifth question viz., with what hymn one should meditate upon God and what is its effect?

Pippalāda answers that with 'Omkāra' one should meditate upon the God. 'Om'kāra conveys the God. He further elaborates how the meditation on each syllable of 'Om'kāra leads to some appropriate results.

6. Who is Ṣodaśakala Puruṣa?

Bhāradvāja asks the sixth question viz., who is ṣodaśakala puruṣa and what are these ṣodaśakalas?

Pippalāda answers that God himself is ṣodaśakala Puruṣa. The abhimanidevatas of prāṇa, sraddhā, etc. sixteen are ṣodaśakalas. These are different from the ṣodaśakalas that constitute liṅgaśarīra. These are created by God to help the soul to get the knowledge of God. After liberation the abhimāni devatas of these kalas attain the God and therefore God is called Ṣodaśakala puruṣa.

Through these six questions and answers, this Upaniṣad brings out the importance of Mukhyaprāṇa, 'Om'kāra and Ṣodaśakala Puruṣa.

Ātharvaṇopaniṣad

This Upaniṣad belongs to Atharvaveda. The central theme of this Upaniṣad is to give an exposition of Akṣara. Before the nature of Akṣara is explained it gives an idea of paravidyā and aparavidyā.

Paravidya and Aparavidya

The literature consisting of Veda, vedāṅga, itihāsa, purāna etc., known as fourteen vidyāsthāna constitutes both paravidya[14] and aparavidyā. This classification is not the classification of literature but a classification of viewpoints. When one understands Akshara or God through this literature it is paravidyā. But through the same literature when one understands rituals, deities etc., then it is aparavidyā. Therefore, the contention of some that only the Upaniṣads constitute paravidyā and Śamhitā, Brahmana etc., aparavidyā is not correct.

Nature of Akṣara

The Akṣara has no beginning, no end, it is all pervasive, it is subtle, it has no prākrita sense organs, it is beyond senses and beyond mind. It cannot be fully comprehended. It has no modifications. But it is the cause of all.

The process and Purpose of Creation

The process of creation by the Akṣara is explained with three beautiful illustrations. i) Like the ūrnanābhi creating the thread and taking it back, ii) like the plants growing from the earth, and iii) like the hair growing from the body all things are created by Akṣara. These illustrations are intended to make the nature and purpose of the creation clear. Ūrnanābhi does not itself get

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14. ऋगाद्या अपरा विद्या यदा विष्णोर्नवाचकाः ।
ता एव परमा विद्या यदा विष्णोस्तु वाचकाः ॥

converted into a thread, but functions as efficient cause for the material taken in for converting it into a thread. Similarly God takes prakriti into his womb during pralaya period, creates mahat etc., out of it during sṛṣti state. From this illustration it is clear that neither parināma of God into jagat, nor vivarta is intended here. What is shown by this illustration is-God is efficient cause and prakriti is material cause. Ūrnanābhi is efficient cause and the matter eaten by it is the material cause in the illustration given here. The second illustration of plants being born from different kinds of seeds on the earth illustrates the point that things and beings are born with a variety of nature and are gifted with different capacities because of their different nature and different karma. Therefore, no vaiṣamya i.e. discrimination and nairghriṇya i.e. cruelty could be attributed to the creator, i.e. God. The third illustration of hair coming up on the body points out that the process of creation is a spontaneous task, no exertion is necessary. Thus the three illustrations bring out three important points in respect of creation viz. (i) God is efficient cause (ii) No discrimination or cruelty is found in God's creation (iii) God's creation is spontaneous. None of the illustrations given here supports parināma or vivarta theory. Further, to interpret all the three illustrations as supporting only one theory viz., pariṇāma or vivarta is superfluous.

The Purpose of Karmānuṣṭhāna

Another important question raised in this Upaniṣad, as to what is the purpose of Karmānuṣṭhāna or performance

of rituals and sacrifices. These have to be performed for the purification of mind with dedication to God as means for acquiring the knowledge of God. It is the knowledge of God that is of utmost importance. The knowledge of other deities and rituals find their fulfillment only in the knowledge of God. Performance of rituals with this awareness and in dedication to God will not be an obstacle to higher knowledge. Performance of these without such awareness is something like trying to cross the sea with leaking boats. The important point to be noted here is, karmas are not to be rejected but to be performed with right perspective.

Thus setting the way of performing karma, the Upaniṣad explains Tatvasṛṣṭi, Yajñasristi etc. In this context an important point to be noted is, there is no difference between God and his sṛṣṭikriyā, jñāna, bala etc. This is especially brought out in the passage *'Puruṣa eva idam viśvam karma, tapo, brahma'* etc. This denies the difference between God and his attributes. This doctrine is also stated in the passages *'Ekameva advitīyam' 'neha nānā asti kinchana'* etc. All these passages state only abheda between God and his attributes but not the abheda that the Advaitins have in mind.

The Methodology of Meditation

A beautiful simile of the bow and arrow is given to explain the methodology of meditation. Praṇava or Omkāra is the bow, mind is the arrow, Akshara or brahman is the aim. The devotee should carefully pierce

his arrow into his aim. It is Akṣara on which everything else is dependent. Pṛthvi, dyu, antarikṣa, prāṇa etc., all are dependent upon him. Within our body also all our nādis are controlled by him. As soon as he is realised, avidyā etc. bondage is loosened. The past deeds are destroyed. The God at the heart, at Sūryamaṇḍala, and everywhere is to be realised. The presence of God before, behind, above, below and everywhere is to be realised. The two viz. Jiva and Paramātma are the birds that stand on the same[15] tree. One of them viz. Jīva enjoys the fruits of his deeds, while the other only watches. When Jīva realises the glory of the other it gets released. God cannot be realised by the mere study of the scripture, or mere intelligence. He can be realised only by those who are chosen by him.

The liberated discovers his similarity with God but not identity

Two important statements in this Upaniṣad that describe the liberated state, deserve special attention. (1) *Niranjanah paramam sāmyam upaiti,* (2) *Pare avyaye sarve ekibhavanti.*

The first statement brings out the fact that the liberated soul being free from ajñāna or avidyādidoṣa attains similarity with God in respect of being free from sorrow, enjoying bliss etc. God and soul are similar to each other as they are bimba and pratibimba. This

15. द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिपस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यः अभिचाकशीति ॥ (आथ. V-1)

similarity with the God in jīva has been eclipsed by avidyā etc., now it is made manifest. Thus, liberation is the revelation of the similarity that already existed but that was eclipsed. This fact is brought out in this passage. There is no room for reading jīva-brahma identity in this passage.

The second passage viz., 'pare avyaye sarve ekībhavanti states that the liberated souls stand together with God and also stand in tune with his will. In the context of this passage, there is a reference to the deities of fifteen kalas, the deity of karma, and the liberated soul. It is stated that when liberated, these stand together with God and also stand in tune with his will. Therefore, it is not correct to take this passage in isolation and read identity between liberated soul and Brahman in this passage. The illustration of rivers joining the sea in the next passage indicates the attainment of God but not identity with the God. It is also stated that the liberated soul casts away his prākrita form and name and attains his svarūpabhūta form and name. The reference to 'parāt para puruṣa' is a reference to sarvottama God and therefore, there is no possibility of any statement of identity between the liberated and the God in any way here.[16]

The main teachings of Ātharvanopanishad may be summed up as follows :-

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16. अविरोधश्च सादृश्यमेकदेशस्थितिः सदा ।
एकीभावः त्रिधा प्रोक्तः नैकीभावः स्वरूपयोः ॥ (आथ.भा.)

(1) The nature of Akṣara

(2) Para and apara vidyas

(3) The purpose of Karmānuṣṭhāna

(4) The purpose and process of creation (the three illustrations)

(5) The status of the liberated soul.

Māṇḍūkyopaniṣad

This Upaniṣad belongs to Atharvaveda. Its central theme is to describe the four forms of the God viz., Viśva, Taijasa, Prājña and Turīya conveyed by the syllables of 'Om' i.e., a, u, m, and nāda respectively. The entire 'Om'kāra conveys akshara.

Māṇḍūkya verses and Gauḍapādakārika

This Upaniṣad is in four sections. In each section there is a prose portion followed by the verses. The verses further explain and support the points made in prose portion. These verses are part and parcel of this Upaniṣad. However, in Advaita tradition, these verses are considered as a part of Gaudapādakārikā. Therefore, a controversy is raised by some modern scholars whether these verses originally formed a part of the Upaniṣad text or not. Dr. B.N.K. Sharma has discussed this problem in detail in several of his articles and has conclusively proved that these form a part of the Upaniṣad text. The main points to be noted in this connection are-

(1) Rāmanuja quotes some of these verses as Śruti and interprets.

(2) Several commentators of Advaita tradition such as Ānandagiri, Brahmānanda, Appayya Dikṣita etc., quote these as Śruti.

(3) Śaṅkara himself quotes these as Śruti elsewhere. Therefore, it is clear that these form part of Śruti or the Upaniṣad text. Gaudapāda must have considered these as his source passages and put them together as Āgamaprakaraṇa at the commencement of his kārikā. The very designation 'Āgamaprakaraṇa' also indicates that these are not his compositions. These are really Brahmadṛṣta verses or the verses revealed to Chaturmukhabrahmā and form a part of the Upaniṣad text. Some of these appear highly advaitic in tone until these are properly interpreted. Dvaita tradition would not have taken the trouble to interpret these unless these formed a part of Upaniṣad text.

Meaning of 'Omkāra'

This Upaniṣad opens with the remark that 'Om' conveys akshara.[17] Three important points are mentioned about this akshara that is conveyed by 'Om'. (1) It is Gunapūrna (2) It is trikālātīta (3) It is Ātmā or Sarvaniyāmaka. The expressions Sarva[18] and Brahman

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17. ओमित्युक्तन्तु यद्ब्रह्म तदक्षरमुदाहृतम् ।
ओतमत्र जगद् यस्मादो तस्मात् भगवान् हरिः ॥
तदिदं गुणपूर्त्यैव सर्ववित्येव शब्दितम् । (मा.भा.)

18. सर्वत्वमिति पूर्णत्वं तन्नान्यस्य हरेः क्वचित् । (मा.भा.)

mentioned here bring out gunapūrnatva, the very term akshara brings out trikālātītatva and Ātma brings out sarvaniyāmakatva. The implication of Trikālātītatva is that it does not undergo any modification or change at any time (Śaṣvadekaprakara). Srītatva or Lakṣmī also has this particular characteristic with the grace of God.

Ayam Ātma Brahma

The expression 'Ayam Ātma Brahma' in the second passage means that 'the guṇapūrna brahman conveyed by 'Om' and the Ātma present in all regulating all is one and the same. Here the word Ātma does not refer to individual souls but refers to God himself present in individual souls. It is stated here that the Akshara or Brahman conveyed by 'Om' and the Ātman present in all as regulator are one and the same. The characteristic of sarvaniyāmakatva of God is brought out in this passage viz., Ayam Ātma Brahma. From the context and the purpose of this statement it is clear that the Jīva and brahman identity is not relevant here. Here is a context of giving an exposition of the meaning of 'Om' and the question of Jīvabrahma identity is not at all relevant here. The exposition of the meaning of 'Om' as Akṣara with three characteristics of guṇapurānatva, trikālātītatva and sarvaniyāmakatva (Brahma, Akṣara and Ātma) is quite relevant here.

The four forms of God conveyed by the syllables of Omkāra

After explaining the meaning of 'Om' as a whole the

Upaniṣad proceeds to explain the meaning of each syllable. The four forms[19] of the God are conveyed by a, u, m and nāda respectively. 'a' conveys Viśva or Vaisvānara rūpa. This Viśva regulates the waking state of jīva, being present in the right eye. He enables the jīva to know the external objects. 'u' conveys Taijasa rūpa. This Taijasa regulates the dream state. He is present at the neck. He enables the jīva to know the dream objects. 'm' conveys Prājña rūpa. This Prājña regulates the deep sleep state. He is present at the heart or hritkarnikā. He enables jīva to know jīvasvarūpa and suṣuptisukha.

Turiya is not Nirguṇabrahman

The Turīya rūpa or the fourth form described here is described in a sort of code language. One has to go a little beyond the literal meaning to understand the full significance of the terms used here with reference to Turīya. He is present at the centre of the head. The adjectives given such as 'nāntahprajñam' etc. contrast Turīya from the other three. He does not regulate waking, dream or deep sleep state. He does not provide the knowledge of external objects, dream objects, or Jīvasvarūpa, etc. This does not mean that he is neutral or indifferent. He regulates the liberated. Therefore, he cannot be realised, described, or dealt with in any other way by the unliberated. He helps jīva to put an end to the

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19. परमात्मा चतूरूपः सर्वप्राणिशरीरगः ।
विश्वश्च तैजसः प्राज्ञः तुरीयश्चेति कथ्यते ॥
तानि रूपाणि सर्वाणि सर्वानन्दमयानि तु । (मा.भा.)

transmigration. He removes mithyājñāna or erroneous knowledge. It is in this sense that he is called Advaita here. Dvaita refers to mithyājñāna in this context and Advaita refers to one who removes it. The negative attributes given here have two implications : (1) To contrast Turīya from the other three viz., Viśva, Taijasa and Prājña. (2) To bring out the distinction between the comprehension of the liberated and unliberated. Therefore, the effort of some commentators to equate this Turīya with nirguṇabrahman does not find any room here.

Theories of Creation

At the end of the first section, different theories about creation are listed and the final view is stated. These are :

(1) Creation is a modification or manifestation of Brahman (Brahma vibhūti) (2) Creation is merely a projection, an illusion like dream or magic. (3) Time is the ground for all creation. (4) Creation is an outcome of God's will. The Upaniṣad rejects the first three views and affirms the fourth. As regards the purpose of creation also, the Upaniṣad rejects the two views :

(1) It is for enjoyment (bhogārtha), (2) It is a sport (kridārtha). According to the Upaniṣad, it is the very nature of God to create (svabhāva). God wills to create, and he will because it is his nature to do so.

Jaganmithyātva is not conveyed by 'prapancho yadi vidyeta' etc.

Two verses of this Upaniṣad have given rise to much interpretational controversy. As this controversy discussed in several contexts and the un-tenability of Advaita interpretation is shown in detail, it is not necessary to go into full detail here. The correct interpretation of these two verses only will be noted here.

1. Prapancho yadi vidyeta etc.

The five-fold difference would have vanished if these were created. (These do not vanish and therefore, are not created. These are beginningless) These are cognised and guarded[20] by the God (Therefore, these are not mere projections). God alone is supreme.

2. Vikalpo Vinivarteta etc.

The five-fold differences would have been withdrawn if these were merely projected by someone i.e., Ajñāna. It is only ignorant who fail to realise the difference. One has to understand the supremacy of God and reality of difference through proper instructions.

The above interpretations will remove the erroneous notion that these two verses support prapanchamithyātva. This is threadbare discussed in Vishnutatvanirnaya and other texts.

Thus (i) exposition of the meaning of 'om'kāra (ii) explanation of the four forms of God viz., Viśva, Taijasa, Prājña and Turīya, (iii) the theories of creation, constitute the teachings of Māndukyopaniṣad.

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20. मायेतीच्छा समुद्दिष्टा मायामात्रं तदुद्भवम् ।
उत्तमत्वात् परार्थोसौ भगवान् विष्णुरव्ययः ।। (मा.भा.)

Taittirīyopaniṣad

Taittirīyopaniṣad belongs to Kṛṣṇa Yajurveda. It forms 7th, 8th and 9th chapters of Taittiya Āranyaka. Narayana Upaniṣad is the 10th chapter of this Āranyaka.

The Upaniṣad is arranged in three vallis or sections. The second and third sections discuss Brahmavidyā while the first one discusses certain preliminary matters helpful for Brahmavidyā.

The Shāntimantra of the Upaniṣad is quite interesting. It makes specific reference to Vāyu as 'namaste Vāyo'. He is described as pratyaksha Brahma.[21] These references are intended to bring out the fact that God is especially present in Vāyu. He is called Brahma here to show that he possesses much higher knowledge than others. He is the abhimānidevatā of the five samhitas mentioned here.

Varna, Svara etc. convey God

In the first section, first Varna, Svara etc., matters connected with sikshā i.e. Vedic phonetics are mentioned. The Upaniṣad does not mention these merely from grammatical point of view. Their spiritual significance is more relevant to the Upaniṣad message. These Varṇa, Svara etc., convey God. These are the names of God. He is present in Varṇa, Svara etc. He is conveyed by them and these are his names. Then the Upaniṣad proceeds to describe five samhitas in respect of five adhikaraṇas viz.,

21. नमस्ते वायो त्वमेव प्रत्यक्षं ब्रह्मासि ।

Adhiloka, Adhijyothiṣa etc. Here again it is not mere enumeration of lokas, different aspects of jyotis etc. but it is an exposition of the presence of the five forms of God i.e., Nārāyaṇa, Vāsudeva, Sankarṣaṇa etc. Even mere enumeration of adhiloka, adhijyotiṣa etc., given here makes a fascinating presentation of the cosmos. The realisation of the vyūha forms of God in these makes it a rich spiritual presentation.

The prayer i.e., Yachchāndasām etc., for the necessary intellectual ability to acquire spiritual knowledge, to get appropriate disciples, to enable to employ the tongue, ear etc., for the recitation and listening of the glory of God etc., is a beautiful prayer given after describing samhitas. "Let my tongue be sweet, let my ears listen to great things, let my knowledge be protected from evil people etc.," are the points in this prayer that especially deserve our attention. The appeal for good students is very touching. Students with good conduct, good temper, intelligent and representing many Gotras or families devoted for learning are asked for. Like water flowing in a natural way, let the students flow to me. Like the months rolling over the years, let the students roll to me is the prayer of a good teacher. He wants to establish a reputation by teaching such students.

Significance of Vyāhṛtis and Omkāra

Then, there is an exposition of Vyāhritis i.e., bhūh, bhuvah, svah and mahah. The vyūha forms of God i.e., Aniruddha, Pradyumna etc., present in Vyāhritis are

explained. 'Om'kāra conveys God. Vyāhritis further explain his forms.[22] Gāyatri is an exposition of Vyāhritis. Purushasūkta explains Gāyatri. The three Vedas explain Purushasūkta. Thus, from 'Om'kāra to three Vedas the entire sacred lore teaches God. In this, Vyāhritis play an important role. Therefore, the meaning of Vyāhritis and their special significance in conveying the vyūha forms of God is brought out here. The significance of 'Om'ḳāra as conveying guṇapūrna brahma is especially brought out in the passage 'Om iti brahma'. It is also stated that this 'Om' not only conveys Mūlarūpa of God but it conveys all his incarnations. This is stated in 'Om' iti idam sarvam. Thus this passage 'Om' iti brahma Om iti idam sarvam' brings out two important points viz., (1) 'Om' conveys guṇapūrna brahman (2) It conveys him so in all his incarnations also, that is to say, he is not only guṇapūrna in his mūlarūpa but all his incarnations are also guṇapūrna. This meaning of this passage perfectly suits its context, since, it is a context of the exposition of the various forms of God in Vyāhritis and the prayer offered to get knowledge, good students etc. There is no room for any kind of identity between 'Om'kāra and other entities here.

The Upaniṣad also brings out the importance of ṛta, satya, dama, śama etc.[23] All these are quite essential.

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22. प्रणवार्थाः व्याहृतयः व्याहृत्यर्था ऋगादयः ।
इतिहासपुराणं च पञ्चरात्रं च सर्वशः ॥
सम्यग् व्याहरणाद् विष्णोः श्रुता व्याहृतयस्त्विति ॥ (तै.भा.)

23. ऋतं यथार्थविज्ञानं सत्यं तत्पूर्विका कृतिः ।
ध्यानसत्ये पूज्यपूजा तप इत्यभिधीयते ॥ (तै.भा.)

But Svādhyāya and pravachana are must. By Svādhyāya and pravachaṅa all these could be achieved. This is especially stressed here.

Instruction to the students

The most instructive part of the first valli of Taittirīya is the section giving instructions to the students after completing their education. These instructions commencing with *'Satyam vada, Dharmam chara'* etc., contain very valuable guidelines that are relevant even to-day. The first and the foremost thing in life is to be honest. This honesty has to be translated in good conduct. The prosperity in life both worldly and other worldly has to be kept in mind. Teaching and study must be continued. Parents, teachers and guests have to be attended upon. Charity commensurate with one's wealth must be practiced with conviction, with a sense of social involvements, and with an enlightened attitude in life. In case of any doubt, in respect of either a specific action or a code of conduct, one has to seek guidance from the wise and learned. Elders should be followed only when they are right. These are the instructions that have the force of commandment. This is the essence of Vedic teaching. One should follow these. These guidelines have such a universal application that these are valid even to-day and can be applied in all societies. With these the first section closes.

Definition of Brahman

The second section known as Brahmavalli gives the

definition of Brahman in the famous passage 'Satyam jñānam anantam brahma'. Each expression here brings out an important characteristic of Brahman. In fact more than one definition is implied by each expression. Satyam conveys creation, sustenance, regulation and destroying. Jñānam conveys God's knowledge of all in a general way as well as in all details. Ananta conveys the fact of his being limitless in respect of space, time, and attributes. Thus the entire concept of Brahman is presented here.

Then, from the passage *'ātmanah ākāśah sambhūtah'* etc., the process of creation is explained. In this connection an important point to be noted is, God not only initiates the creation but intervenes at each step of creation.[24] He creates the first step, enters into it, then creates the next step, enters into it and so on. Therefore, the expressions ākāśa, vāyu etc., do not merely refer to Brahman. It is he who really leads the whole process of creation. From ākāśa to puruṣa it is his creative activity. These terms refers to him and the elements ākāśa etc also.

Annamaya etc. five forms of God

The five viz., Annamaya, Prāṇamaya etc., described here are intended to bring out the implications of the definitions given in 'satyam jñānam' etc., more fully.

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24. सृष्टिर्नाम स्वरूपात्तु बहिर्निष्क्रमणं स्मृतम् ।
यद्यपीदं जगत्सर्वं स्वोदरस्थं महात्मनः ॥
तथाप्येष द्वितीयेन रूपेण बहिराक्षिपेत् ॥ (तै.भा.)

Annamaya etc., do not merely refer to kośas. These convey Brahman. It is not only Ānandamaya that conveys Brahman but all the five viz., Annamaya, Prāṇamaya etc., convey brahman. This is fully explained in Ānanda-mayādhikaraṇa of Brahmasūtras.

The interpretation that the first four describe kośas and it is only the last viz., Ānandamaya that conveys brahman is not correct. Nor to take Ānandamaya also as a kośa and to take puchcha brahman as brahman is the correct approach. In the context of giving an exposition of the concept of Brahman and explaining its definition given in the passage *'satyam jñānam anantam'*, to describe merely the kośas of Jīvas is not relevant to the context. To treat four as kośas and the fifth only as brahman is also not convincing. Giving up the position of Ānandamaya being brahman and resorting to puchchabrahma idea is still worse. Therefore, the whole approach has to be different. Here is the context of explaining the clauses of the definition i.e. satyam jñānam etc. This is done by explaining the five forms of brahman i.e. annamaya, etc. Therefore, all the five convey brahman.

There will be no difficulty in understanding brahma puccham if ānandamaya is taken to convey brahma as there is no difference between avayaya and avayavi in case of brahman.

Another point to be noted here is, the passage 'Yato vācho nivartante' etc. does not state that brahman is

totally beyond words. It only states that it being infinite cannot be completely comprehended.

Bhṛgu discovers God

The third valli called Bhṛguvalli describes the eight forms of God. The Ānandamaya etc., five mentioned earlier, are repeated and three more viz., chakṣurmaya, srotrimaya, and vāṅgmaya are added. Here, Bhrigu approaches Varuṇa for instructions and Varuṇa guides him to discover Brahman step by step. Bhṛgu undertakes penance at each step at the instructions of Varuṇa and realises anna, prāṇa etc., eight forms of God, step by step. Certain upāsanas such as kṣema, yogakṣema etc., and tripti, bala, yaṣas etc., are explained. The way in which Chaturmukhabrahmā realises annamaya etc., forms, attains liberation and enjoys the liberated state are described.

The passage *'Satyam jñānam anantam'* that gives the definition of Brahman, the five forms of the God viz., Annamaya, Prāṇamaya etc., and the exposition of the process of creation are the important topics of Taittirīya. The very first two adhikaraṇas and Ānandamayādhikarana of Brahmasūtras derive their subject matter from Taittirīya. Thus, this Upaniṣad makes important contributions to Vedanta philosophy.

Aitareyopaniṣad

This Upaniṣad is a part of Aitareya Āraṇyaka. The God designated as Aitareya Mahidāsa is the deity for this

Upaniṣad. Lord Nārāyaṇa took his incarnation through Itarā and Viśāla the son of Chaturmukhabrahmā. Therefore, he is called Aitareya. Goddess Ramādevi and Chaturmukhabrahmā etc., great deities are his devotees. Therefore he is called Mahidāsa. Ramādevi and Chaturmukhabrahmā are the seers of this Upaniṣad.

The Central theme of Aitareya Upaniṣad

The central theme of this Upaniṣad is to delineate that all words convey the God. Sarvasabdavāchyatva of the God is the theme of this Upaniṣad. This Upaniṣad clearly demonstrates that all words viz., all Vedic words, their syllables, all names of Vedic seers, names of deities, names of metres, and all other words convey the supreme God. Even the inarticulated sounds of rivers, seas etc., convey the Supreme God. The Brihatīsahasra hymns especially sing the glory of the God. The word Viṣṇu and its syllables have certain special mystic significance. The words 'aham' 'tvam' 'eshah' 'sah' etc., also convey certain special attributes of the God.

The topics discussed in this Upaniṣad may be listed as under : (1) Uktha vidyā, (2) The Glory of God's creation (3) Aṅga vibhūtis (4) Prāṇa vidyā (5) Brihatīsahasra and its importance (6) Sarvaśabdavāchyatva of the God (7) The five vyūha forms of the God in different places (8) Dreams and omens (9) The glory of Ardhanāri Nārāyana form of the God.

The theism[25] of the Upaniṣads is more clearly observed and is very rich in this Upaniṣad.

God is the path to lead to God

This Upaniṣad opens with an interesting remark that God is the path[26] to lead to the God. He is the prime doer and the prime knower. He is truth and he possesses infinite attributes. No one should make any attempt to transgress his will or try to be away from him. He is Uktha i.e., the Supreme. His Uktha forms in adhidaiva, adhyātma, etc., are fully described here.

Different forms of Atheism

Transgressing God is of various kinds viz., to deny his very existence,[27] to think of others as equal or superior to him, to underestimate his prowess, to argue that his grace is not necessary, to think of difference in his different forms, to think of defects in him, to indulge

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25.(i) यस्यां रहस्यमुदितं परमस्य विष्णोः ।

(ii) महाभूतिः श्रुतिः सैषा महाभूतिः यतो हरिः ।
विशेषेणात्र कथितः सर्वज्ञः शाश्वतः प्रभुः ॥ (ऐ.भा.)

26. एष पन्थाः एतत्कर्म एतद् ब्रह्म एतत् सत्यं तस्मात् न प्रमाद्येत नातीयात् । (ऐ.उ.)

27.(i) मुख्यत्यागो हरेरेषः यन्नास्तीति वदेदमुम् ।

(ii) तत्समं वाऽधिकं वापि ब्रूयादैक्यमथापि वा ।

(iii) तत्प्रसादं विना मोक्षं ब्रूयात् ।

(iv) दोषसंसर्गमस्यापि स्वतः परत एव वा ।

(v) अतद्वशत्वं कस्यापि कदाचित् क्वचिदप्युत । (ऐ.भा.)

in evil deeds etc. These are different forms of atheism. Aitareya warns us not to be atheists in any form.

All words convey the Supreme God

Aitareya declares that all words convey the God. Therefore, one has to take the Śruti passages like 'yato vācho nivartante' etc., occurring in other contexts to mean that the God cannot be fully described by words. It is not correct to say that the God cannot be conveyed by words at all. In that case, the entire Veda will be purposeless. Āgamaprāmāṇya will lose all its sanctity.

The importance of Bṛhatisahasra

The context of the prayer by the hymns of Bṛhatīsahasra, its contents, and the advantages of this prayer are quite thrilling.

The sage Viśvāmitra offered prayers by these hymns at the Mahāvarta sacrifice. Indra, in whom Lord Viṣnu and Vāyu were present, himself arrived at the sacrifice and listened to this prayer. Viśvāmitra recited these hymns in three sets. By this he got the grace of the God to attain sālokya, the very residence of the God, and the inner apartment respectively. In addition, the God offered him a special boon. By this boon, Viśvāmitra desired to know the most secret aspect of the God. The God present in Indra taught him the same. This teaching commences with 'Prāno vā aham asmi Rishe'. The significance of the Secret names 'aham', 'asmi' etc., are explained here. The antaryāmitva of the God i.e., the

God's presence in all beings, in Sūryamandala, and in the seeker is fully explained here. The famous passage 'yo aham so asau yo asau so aham' occurs here. This passage clearly demonstrates the antaryāmitva of the God. It is not correct to interpret this passage as indicating the identity of jīva and Brahman. It clearly states that the God present in Sūryamaṇḍala, all beings, and the seeker is one. Thus God's immanence is declared here.

Composition of Bṛhatīsahasra

It is a collection of a thousand Ṛgvedic hymns.[28] However, all hymns are not of Bṛhati metre. 240 hymns of Gāyatri metre, 240 hymns of Brihati metre, 240 hymns of Uṣnik metre and 280 hymns of other metres are compiled into one unit of prayer. The total letters of these hymns constitute thirty-six thousand. One Brihati metre consists of 36 letters. Therefore, these hymns are equivalent to a thousand Brihati hymns. Therefore, this prayer is called Brihatisahasra. In these hymns the five vyūha forms of the God are present. Not only seventy-two thousand forms of the God are present in Bṛhatīsahasra hymns, each vowel and each consonant contains a form.

Importance of Mukhyaprāṇa

In this Upaniṣad which is primarily devoted to

28.(i) षट्त्रिंशतमक्षराणां सहस्राणि बृहती सहस्रस्य भवन्ति ।

(ii) द्वासप्तति सहस्राणि रूपाणि हि रमापतेः ।
बृहतीसहस्रसंस्थानि स्वरव्यञ्जन भेदतः ॥ (ऐ.भा.)

describe the glory of lord Viṣnu, the importance of Mukhyaprāṇa as a chief messenger of God's glory is also described. The term Uktha also refers to Mukhyaprāṇa. The importance of this Uktha i.e., Mukhyaprāṇa is demonstrated through an episode. Once, the Tatvābhimāni deities present in the human body get into a controversy as to who is superior among them. They decide to settle it by leaving the body and findingout the indispensability of each one. When other deities left one by one the body as a whole is not affected. But when Mukhyaprāṇa left the whole body collapsed. Then, they realised that Mukhyaprāṇa is superior to them.

The creation of various deities through the limbs of the Supreme God is also described in this Upaniṣad.

Bad omen and bad dreams

There is an interesting reference to the bad omen[29] and the bad dreams in this Upaniṣad. About eight signs of bad omen are mentioned. (1) Sun's rays lose their vigour and become very dim. (2) The sky looks red with an yellow touch. (3) The head bends. (4) Holes are seen in the orb of the sun (5) The head is seen upside down in the water or mirror. (6) The reflection of the phase in the eyeball is seen upside down. (7)

29.(a) १. न रश्मयः प्रादुर्भवन्ति २. द्यौः लोहिनी भवति यथा मञ्जिष्ठा ३. शिरो वायति ४. यत्र छिद्र इव आदित्ये दृश्यते etc.

(b) १. पुरुषं कृष्णं कृष्णदन्तं पश्यति २. वराह एनं हन्ति मर्कट एनमास्कन्दयति ३. आशुवायुरेनं प्रवहति ४. सुवर्णं खादित्वा अपगिरति etc.

Lightning is seen in the absence of clouds. (8) The earth burns. In addition to these major indications, a few more indications are also given.

Some of the bad events in the dream are also described. (1) One will see a person with black teeth in the dream. (2) One will find that a pig or a monkey is hitting him. (3) One feels carried away by strong wind. (4) One feels moving in the southern direction riding a black cow. (5) One feels as eating and vomiting the gold or lotus stalk. (6) One feels as riding a chariot yoked with donkeys or pigs.

It will be an interesting study if these are studied from the modern psychology point of view.

Ardhanari Nārāyaṇa

The God can assume both the male form and the female form. When he sports with Ramādevi he assumes the female form and being present in her by that form, sports with his own female form in Ramādevi. By himself he is ever joyful. He assumes Ardhanāri Nārāyaṇa form.

Secret meaning of the name Viṣṇu

In the name Viṣṇu 'na' conveys the strength,[30] 'sha' conveys the fact that the God regulates all, it also conveys that the God is all pervasive and has no limitations of

30. विष्णुनाम्नि णशब्देन विष्णोर्बलमुदीर्यते
विष्णुनाम्नि षकारेण रमाब्रह्मेशपूर्विणः
प्रणेतृताखिलस्यैव विष्णोरुक्ता तथात्मता ।

space and time. 'vi' conveys uniqueness and u conveys that all these constitute his very nature. One has to know this mystic meaning of the word Viṣṇu.

As already stated above Aitareya Upaniṣad is highly theistic. Therefore, this Upaniṣad is called 'Mahābhūti' to indicate that the glory of the God is especially delineated here.

Sri Madhvāchārya has a special attachment for this Upaniṣad. This is indicated by three events in his life. (1) He taught this Upaniṣad to his teacher by way of Gurudakshina.[31] (2) In one of his very learned discourses in an assembly of eminent scholars he especially gave an exposition of Aitareya. (3) His last act before he retired to the Himalayas was to give a discourse on Aitareya. To listen to this discourse even the Gods had gathered over Ananteśwara Temple in Udupi where Śrī Madhvāchārya was delivering this discourse.

31.(i) साक्षादथोपनिषदो विभुरैतरेय्याः
पाठच्छलेन विजनेऽर्थरसान् ब्रुवाणः ।
अध्यापकाय विततार विमोक्षबीजम्
गोविन्दभक्तिमुचितां गुरुदक्षिणां सः ॥ (म.वि. III.55)

(ii) ऐतरेयमथ किञ्चन सूक्तं सूचयन् सदसि तत्र वरिष्ठः ।
श्रोतुमिच्छति सभा भगवद्भ्य सूक्तभावमिति तावदुवाच ॥(म.वि. VI-1)

(iii) व्याचिख्यावतिचिरमैतरेयशाखां
सूक्तानि प्रभुरति सुन्दरप्रकारम् ।
नेमुः स्वादुपनिषदं तदैतरेयं
व्याख्यातं विविधविशिष्टशिष्यमध्ये ॥ (16.54)

(iv) ववृषुः रखिलदृश्यं पुष्पवारं सुगन्धम् ।
हरिदयितवरिष्ठे श्रीमदानन्दतीर्थे ॥

Chāndogya Upaniṣad

This Upaniṣad belongs to the Sāmaveda. It is a part of Chāndogyabrāhmaṇa. Lord Hari is the deity of this Upaniṣad. Lord Hayagrīva and Ramādevi are the Riṣis.

Among the ten principal Upaniṣads Chāndogya Upaniṣad occupies an important place. The two important doctrines viz. Supremacy of lord Hari (Harisarvottamatva) and Superiority of Mukhyaprāṇa among the Jīvas (Vāyu jīvottamatva) are fully discussed here. Jīva Brahmabheda is explained in the passage 'Tat tvam asi' and the nine illustrations given in the context.

In the first five chapters a number of Upāsanās such as Udgīthopāsana, Sāmopāsana, Madhu vidyā, Samvarga vidyā, Prāṇa vidyā, Panchāgñi vidyā and Vaiśvānara vidyā are described. The meaning and the significance of Gāyatri are explained. The whole of a person's life is conceived as a sacrifice i.e., Puruṣayajña.

An interesting feature of this Upaniṣad is the narration of the background episodes and the discussion of the doctrines in the dialogue form. The episodes of Satyakāma Jābāla, Upakosala and Jānaśruti occur in the early chapters and the dialogues between Uddālaka and Śvetaketu, Nārada and Sanatkumāra, Prajāpati and Indra-Virochana occur in the later chapters. Beautiful similes and illustrations are another feature.

Ethics and eschatology constitute another important aspect. The ethical virtues like truthfulness, non-violence,

alms giving, asceticism are recommended. The five great sins viz. Brahmahatyā, Surāpāna, Svarṇasteya etc., are mentioned and we are advised to avoid these. There is a detailed description of eschatology i.e., journey after death.

The sixth, the seventh and the eighth chapters of Chāndogya are philosophically very rich. It is in the sixth chapter that the famous passage 'Tat tvam asi' occurs. This phrase does not signify the identity between Brahman and Jiva as is made out by some commentators. It actually mentions their difference (atat tvam asi). The fact of the jīva being entirely dependent upon the Brahman i.e., Supreme God, and being similar to him is mentioned here (Tadadhīna and Tatsadriśa). The nine illustrations given in this context make the difference, dependence and similarity very clear. The *'Ekavijñānena Sarvavijñāna'* postulation and the three illustrations given in that context do not support either pariṇāmavāda or vivartavāda as contended by some commentators. These support similarity between Brahman and jīva, and the superiority of Brahman. The jīva-Brahma identity is not at all supported by the proposition *'Ekavijñānena Sarvavijñāna'* and the three illustrations given therein.

The seventh chapter discusses Bhūmopāsana and the eighth discusses Dahara vidyā. The dialogues between Sanatkumāra and Nārada, Prajāpati and Indra-Virochana occur here.

Among the passages that have rich philosophical import, three deserve special attention. One such passage is, *'sarvam khalu idam Brahma tajjalān iti śānta Upāsīta'.* This passage makes a reference to Nāsadiya hymn of the Ṛgveda and brings out the central point made in that hymn viz. the supreme God alone functions in pralaya water (tajjalān). It further brings out his two characteristics viz. he is all pervasive (idam) and has all attributes (sarvam). Thus this passage informs us that the Supreme God is all-pervasive and possesses all attributes. He alone functions in pralaya water during pralaya.

Another passage is *'ya eṣa samprasado param jyotirupasampadya'.* This passage informs us that the liberated jīva attains the most luminous Supreme God. He does not become identical with him, but attains him.

The third passage that has to be especially noted is *'Aśarīram vāva santam Priyāpriye na spriśatah'.* This passage informs us that the pleasure and pain affect only so long as there is a body. The liberated casts off the body. Therefore, he is not affected by the prākrita pleasure and pain. The God is never affected by these. There are a number of other passages that have deep philosophical significance. These are discussed in Upaniṣad bhāṣyas and Sūtrabhāṣya. A number of adhikaraṇas of Brahmasūtras derive their viṣayavākya from Chāndogya Upaniṣad.

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1. ॐ इत्येतदक्षरमुद्गीथमुपासीत ।

The special role of Mukhyaprāṇa in helping the souls to attain the liberation is also brought out here. We will notice below the contents of each chapter in greater detail.

I

The first chapter deals with Udgīthopāsanā. The meditation of the Supreme God designated as Udgītha is described here. Udgītha is the name of one of the five Sāmans.

The Supreme God present in this Sāman has to be meditated upon in this upāsanā. He is conveyed by Om which refers to his attributes viz., protector, regulator, omniscient, Supreme etc., conveyed by the Vedas. Praṇava or 'Om' represents the purport of the Vedas that brings out these attributes of the Supreme God. The Supreme God is superior to all other gods such as the abhimāni deities of Prithivi, Ap etc., upto and including Mukhyaprāṇa. That is why he is called Udgītha the Supreme.

The Supreme God designated as Udgītha is present in Mukhyaprāṇa. Therefore, Mukhyaprāṇa is also called Udgītha. He is superior to all other gods. To point out the Superiority of Mukhyaprāṇa an episode is narrated. When the gods and the demons were about to fight, the gods desired to meditate upon Udgītha and acquire special strength. First they thought that Udgītha, the Supreme God is present in Nāsikya Vāyu and meditated upon him. The demons afflicted Nāsikya Vāyu with evil. Therefore, one smells both good smell and foul smell.

Then, they meditated upon the Udgītha i.e., the Supreme God as present in Vāk i.e., Agñi, and the demons afflicted Vāk with evil. This went on until the gods realised that the Udgītha i.e., the Supreme God is present in Mukhyaprāṇa and meditated upon him. This time the demons' efforts to afflict Mukhyaprāṇa with evil failed. They broke down like a lump of mud breaking when hit against a rock. By this episode it is made clear that the Udgītha i.e., the Supreme God, is especially present in Mukhyaprāṇa and he should be meditated upon as present in him. Because of the presence of Udgītha i.e., the Supreme God in Mukhyaprāṇa, the Mukhyaprāṇa is also called Udgītha.

It is further stated here that the sages Angiras, Brihaspati, Ayāsya etc., also meditated upon Udgītha i.e., the Supreme God present in Mukhyaprāṇa. The names Angīras, Bṛhaspati etc., are really the names of Mukhyaprāṇa as these names bring out his relevant attributes. The sages got these names, because, they meditated upon the Udgītha present in Mukhyaprāṇa who possesses these attributes. The meditation of Udgītha in Prāṇa etc., is Adhyātma meditation. Similarly, Adhidaiva meditation of Udgītha present in Sūryamandala, and the meditation of him as present in Samāna, Vyāna etc., aspects of Prāṇa are described. The significance of the three syllables of the word Udgītha viz. ud, gi and tha

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2. अथ खल्वुद्गीथाक्षराण्युपासीत उद् गी थ इति प्राण एवोत् प्राणेन हि उत्तिष्ठति वाग् गीः वाचो हि गिर इत्याचक्षते अन्नं थम् अन्नेन हि इदं सर्वं स्थितम् ।

are explained. The two constituents of it viz. Sā and Ama are variously interpreted. Different aspects of Sāmopāsana are described.

The Hiranmaya Puruṣa present in Āditya is beautifully described. In the phrase *'kapyāsam pundarikam'* the adjective kapyāsa means 'the stalk of the lotus that sucks the water' that is to say the stalk that is still fresh. It is not correct to interpret kapyāsa as the seat of a monkey as is done by some commentators. The Puruṣa present in the eye is also described mentioning the colour shades of the eye.

In an interesting dialogue among Silaka, Dālbhya and Pravahaṇa it is pointed out that the various gods, when liberated, reach the Supreme God designated as Ākāśa. The Supreme god designated as Ākāśa is Udgītha. All these beings arise from Ākāśa and get back to Ākāśa. Ākāśa is supreme, infinite, and is Udgītha. In the episode of Uṣasti Chākrāyaṇa, the importance of knowing the deities connected with the Prastāva, Udgītha, Pratihāra aspects of Sāman is explained. This Udgīthopāsanā closes with a prayer to the Supreme God and Mukhyaprāṇa. Mukhyaprāṇa himself prays the Supreme God, appearing in the guise of a dog accompanied by Rudra etc., also appearing in the guise of dogs. Meditation on stobha syllables is added at the end.

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3. नक्षत्राण्येव सा चन्द्रमाः अमः तत्साम ।

II

The second chapter deals with Sāmopāsanā i.e., meditation upon the Supreme God designated as Sāman. Sāman has five aspects viz. Himkāra, Prastāva, Udgītha, Pratihāra and Nidhāna. The Supreme God is present in these in his five forms viz. Pradyumna, Vāsudeva, Nārāyaṇa, Aniruddha and Sankarṣana. He is also present in the five worlds viz. Prithivī, Agñi, Antarikṣa, Āditya and Dyuloka. In Sāmopāsanā one has to meditate upon him in these five forms as present in these five places. Similarly, one has to meditate upon him in the five aspects of the rain viz. the wind that precedes the rain, the cloud, the pouring of the rain, lightning, thunder, and the closing of the rain; in the five aspects of water viz. the moving cloud, the pouring of water, the rivers that flow in the eastern direction, the rivers that flow in the western direction and the sea; in the five seasons viz. the spring, the summer, the rainy season, the autumn and the winter; in five animals viz. the goats, the sheep, the cows, the horses and the animals; in five prāṇas i.e., senses viz. prāṇa, vāk, chaksus, śrotra and manas. Thus one has to meditate upon the Supreme God present in the five aspects of the Sāman-Hinkara, Prastāva etc., in his five forms Pradyumna, Vāsudeva etc., in the six places mentioned above viz. the worlds,

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4. तस्मै श्वा श्वेतः प्रादुर्बभूव । तमन्ये श्वानः उपसमेत्यूचुः ।

5. लोकेषु पञ्चविधं सामोद्गीथमुपासीत । पृथिवी हिंकारोऽग्निः प्रस्तावोऽन्तरिक्षमुद्गीथः आदित्यः प्रतिहारो द्यौर्निधनम् ।

the rain, the water, the seasons, the animals and the senses. This is Sāmopāsana in the five aspects of Sāman.

Then, the meditation upon the Supreme God present in the seven aspects of the Sāman in the seven aspects of Vāk and Āditya is explained. The five aspects of the Sāman Hinkara, Prastāva etc., are already mentioned. Ādi and Upadrava are two more. The five forms of the Supreme God Pradyumna, Vāsudeva etc., are also mentioned above. The two more are : Varāha and Narasimha. Next, the meditation of the Supreme God in different Sāmans is described. These Sāmans are : Gāyatra, Rathantara, Vāmadeva, Bṛhat, Virūpa, Vairaja, Sakvari, Revati, Yajñāyajña, Rājana and Sarva Sāmans.

Different purposes served by the meditation of Sāman to different sections such as gods, manes etc., are interestingly described. Liberation for the gods, Śrāddha oblations for the manes, hopes for the men, grass and water for the cattle, heaven for the sacrificer and food for oneself are the results prayed for by the meditation of Sāman.

Three aspects of Dharma are also mentioned. 1. Sacrifice, Study of Vedas, and Alms giving constitute the first aspect. 2. Austerity is second. 3. Living in the residence of the teacher for the whole life observing

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6. त्रयो धर्मस्कन्धाः यज्ञोऽध्ययनं दानमिति प्रथमः । तप एव द्वितीयः । ब्रह्मचारी आचार्यकुलवासी तृतीयः ।

celibacy is the third way. All these lead to the Virtuous worlds.

Rewards for the daily oblations viz. Prātah savana, Mādhyandina savana, and Sāyam savana are described. The importance of Om is explained once again.

III

The third chapter commences with the Madhuvidyā. In Madhuvidyā there is a metaphor of honey comb. The Supreme God present in Āditya is conceived as honey. Āditya i.e., the Supreme God Vishnu is honey. Dyu i.e., Lakshmi is cross beam, Antarikṣa i.e., Vāyu, is honey comb, the rays i.e., Vasu, Rudra etc., present in the rays are the bees. The eastern rays of the Sun i.e., Vasudeva present in the eastern rays is eastern honey cells. Ṛgveda hymns i.e., abhimāni deities of Ṛgveda hymns viz. Vasus are honey bees, Ṛgveda is flower, the very Ṛgveda hymns i.e., abhimāni deities of Ṛgveda i.e., Vasus are nectar. Similarly Yajurveda, Sāmaveda, Atharvāngīrasa, Guhya ādeśa i.e., abhimāni deities of these are conceived as honey bees and the Sankarṣana, Pradyumna etc., forms of the Supreme God as honey cells. These are described as present in the rays of the Sun spread in different directions. The entire Veda is conceived as a flower and as nectar. The gods pondered over the Vedas and the Supreme God Nārāyaṇa was

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7. असौ आदित्यो देवमधु तस्य द्यौरेव तिरश्चीनवंशः अन्तरिक्षमपूपो मरीचयः पुत्राः ।

revealed to them. The five forms of the Supreme God are the essence of the essences. These five forms of the Supreme God give eternity to the eternals. Vedas are eternal. Vasu, Rudra etc., see the Amrita i.e., Vasudeva etc., forms of the Supreme God. The Sun arises above Udayāchala mountain and sets below it. In Vaikuntha, the Sun neither arises, nor sets; he remains uniform at the Centre. Lord Viṣṇu himself taught this Madhuvidyā to Virincha, he taught it to Prajāpati, he taught it to Manu and his descendants.

After Madhuvidyā, meditation upon the Supreme God designated as Gayatri is described. God is designated as Gayatri, because, he sings all Vedas and protects the whole world. The God designated as Gayatri is the same as the God designated as Vāk, Prithivi etc. The God designated as Gayatri has four pādas. This is described in a Ṛgveda hymn i.e., Puruṣasūkta as 'pādosya sarvā bhūtāni tripad asya amritam divi'. The God designated as Gayatri is everywhere, he is in the body of Jiva, in Jīvahridaya and in Jīvasvarūpa hridaya. He is designated as Ākāśa. There are five doors to the heart in which the Supreme God is present, the abhimāni deities of Prāṇa, Vyāna etc., and also the abhimāni deities of chakshus, śrotra etc., are the doorkeepers. The three forms of the Supreme God viz., Nārāyaṇa, Vāsudeva and Vaikuntha are designated as Jyoti. He shines above all worlds,

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8. गायत्री वा इदं सर्वं भूतं यदिदं किञ्च वाग्वै गायत्री वाग्वा इदं सर्वं भूतं गायति त्रायते च ।

above the abode of the Chaturmukhabrahmā. This Supreme God designated as Jyoti is the same as one who is present within Jiva in his heart. One should meditate upon this Supreme God designated as Jyoti.

The next upāsanā described is the meditation upon the Supreme God present in pralaya water. Here, the passage *'Sarvam khalu idam Tajjalān iti śānta upāsīta'* brings out the central point made in the Nāsadiya hymn of the Ṛgveda. The expression 'Tajjalān' has to be understood as Tat i.e., Brahman, Jale i.e., in pralaya water, An i.e., functions alone and independently. This is exactly the point made in the Nāsadiya passage 'ānid avātam svadhayā tadekam' the Supreme God functions alone freely in pralaya water during pralaya. 'ānid avātam' means functions without being moved by anyone else. 'Svadhayā' means by his own free will. This important role of the Supreme God is mentioned here. This expression 'Tajjalān' should not be understood as that which creates, sustains and destroys. These are no special points intended to be mentioned here. This Supreme God is described here with a number of attributes. It is also stated that it is at the heart, it is the smallest of the small and the largest of the large.

The next important point is the description of a man's life as a sacrifice. The first twenty-four years of

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9. सर्वं खल्विदं तज्जलानिति शान्त उपासीत ।

10. पुरुषो वाव यज्ञः । तस्य यानि चतुर्विंशति वर्षाणि तत्प्रातस्सवनम् । अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनं सवनं अथ यान्यष्टाचत्वारिंशद्वर्षाणि तत् तृतीयं सवनम् ।

the life of a human being are Prātah savana, the next forty-four years are Mādhyandina savana and the last forty-eight years are Sāyam savana. Cultivation of the ethical virtues like austerity, alms giving, uprightness, non-violence and truthfulness are stated to be Dakshinā. The name of Mahidasa Aitareya and Krishna Devaki putra are mentioned in this section.

The concluding portion gives an interesting account of the process of creation. Before the process of creation was set in there was only Asat i.e., Nārāyana, from this Sat i.e., Vāsudeva form manifested. Nārāyana co-habited with Lakṣmī. Then arose Brahmāṇḍa. It lay for a year. Then it burst open, then came out two shells, one of silver and the other of gold. The Silver shell contained Prithivi etc., seven worlds. The Golden shell contained upper worlds. The mountains, clouds, rivers and ocean arose. Then arose Āditya i.e., the God designated as Āditya and present in the Sun. When he arose the great Vedic recitations Gayatri etc., arose. He who meditates upon Āditya as Brahman will obtain all auspicious things.

Thus, this chapter contains Madhuvidyā, Meditation upon Gāyatri, Puruṣa Yajña etc., quite interesting upāsanās.

IV

In the fourth chapter Raikva teaches Samvarga Vidyā to Jānaśruti, Gautama accepts Satyakāma as his disciple, and Satyakāma teaches Upakosala. The eschatology of archirādi path is explained, Yajñavidyā and Vyāhritividyā are explained. The fact of Mukhyaprāṇa taking the liberated to the Supreme God is especially pointed out.

King Jānaśruti Pautrāyaṇa was a very generous king. He was a pious and liberal giver and had built many guest houses. Once a group of birds were flying over his house. One of them said that Jānaśruti was a great person but the other said that he could not be as great as Raikva who knew Samvargavidyā. Then, Jānaśruti approached Raikva and learnt Samvargavidyā from him. The Central Teaching of Samvargavidyā is that Vāyu is the absorbent of all. Among Adhidaiva, Vāyu is absorbent and among Adhyātma, Prāṇa is absorbent. That is why he is called Samvarga. But he is the food of the Supreme God. Agñi etc., five adhidaiva and Vāk etc., five adhyātma are Anna and the Supreme God is Annādi. Therefore, the food should not be denied to anyone.

In the next section Satyakāma Jābāla approaches Gautama for learning Brahman. Gautama inquires about his gotra. Satyakāma frankly tells Gautama that neither he knows it nor his mother. Gautama was pleased by his truthfulness and agrees to teach him. However, he entrusts four hundred cows to him and instructs that he should return from the forest only when these grow into one thousand cows. Accordingly Satyakāma takes them to forest. These grow into a thousand in due course. Satyakāma starts back to the Āśrama. On his way back he camps at four places for four nights. Four deities appearing in the form of a bull, swan etc., teach him

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11. वायुर्वाव संवर्गः ।.... प्राणो वाव संवर्गः । ता वा एता द्वौ संवर्गौ वायुरेव देवेषु प्राणः प्राणेषु ।

four aspects of the Supreme God viz. Prakāśavān i.e., luminous, Anantavān i.e., limitless, Jyotisman i.e., brilliant, and Āyatanavān i.e., abode of all. On his return to Āśrama the teacher finds that he had already received the necessary knowledge. But Satyakāma insists that the teacher should teach him. The knowledge obtained from the chosen teacher only is firm. Gautama teaches him the same and Satyakāma receives it with great reverence. Through this episode the importance of the chosen teacher is demonstrated.

Upakosala approaches this Satyakāma to learn. He serves at his residence for twelve years. Many other students complete their education and leave. However, Satyakāma does not teach Upakosala, Satyakāma's wife pleads for teaching Upakosala. But Satyakāma goes on a journey without heeding his wife's word. Then the three sacrificial fires viz., Gārhapatya, Anvāhāryapachana, and Āhavanīya teach him. The central teaching of these is, the Supreme God who is present in Āditya, in Chandra, in Vidyut is the same one who is present in these three sacrificial fires who are teaching Satyakāma. He is called 'Aham' as none can remain without him. There is no difference among the various forms of the Supreme God present in different places. This is the purport of the phrase 'Soham Asmi sa evāham asmi' in these passages. On his return Satyakāma found that Upakosala had received the necessary knowledge. He asked him to narrate what he had

12. आचार्याद्धयेव विद्या विदिता साधिष्ठं प्रापयति ।

learnt so far. Upakosala narrated. Then, he told him that he knew the God present outside.

Now I will teach you the God who is present in your eye. He taught him Vāmani and Bhāmani forms of the Supreme God present in the eye.

Then the Archirādi path is described and it is stated that Mukhyaprāṇa takes the liberated to the Supreme God.

Further, Vāyu is described as Yajña as he purifies all. Then, the three Vyāhritis viz. Bhūh, Bhuvah and Svah are glorified as the essence of the three Vedas.

V

The fifth chapter begins with Prāṇavidyā. To demonstrate the superiority of Mukhyaprāṇa an episode is narrated here. Once there arose a dispute among the abhimāni deities of senses as to who is superior among them. They approached Prajāpati to settle it. He said, he on whose departure the body collapses is the best among you. To test this the abhimāni deities left one by one. When the abhimāni deity of a sense left only that sense did not function, the body as such remained intact. But when Mukhyaprāṇa started to leave, all others were drawn out as it were. Then, they appealed to Mukhyaprāṇa not to leave. They realised the superiority of Mukhyaprāṇa.

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13. स एनान् ब्रह्म गमयति ।

The next important item is Panchāgñividyā. The Supreme God Nārāyaṇa present in Dyuloka, Vāsudeva present in Parjanya, Sankarṣana present in Prithivi, Pradyumna present in Puruṣa, Aniruddha present in Yoṣa i.e., woman, these five constitute Panchāgñi. The gods offer Jīva as sacrificial offering in these. The Jivas offered as oblation are born as men and women. These live a full life. When these die, these are offered in the fire.

In this context, the Pitriyāna and Devayāna paths are described. It is also stated that those of good conduct will be born again in good classes of beings and of bad conduct in bad classes. The five great sins viz. stealing gold, drinking wine, dishonoring teachers' bed, killing a Brāhmaṇa and associating with the persons who indulge in these are mentioned here.

Then commences Vaiśvānaravidyā. Prāchīnaśāla, Satyayajña etc., five sages approach Uddālaka Aruni for learning about the Supreme God Vaiśvānara. He takes them to king Aśvapati. He asks them to describe the Supreme God Vaiśvānara as they knew him. They go on narrating Dyu, Āditya, Vāyu, Ākaśa, Rayi, Prithivi, as Vaiśvānara. King Aśvapati tells them that they know him only partially. But be is at the heart as well as outside in all worlds. One who knows him this way enjoys all the benefits. He then explains the five Āhutis to be offered to the Supreme God Vaiśvānara.

VI

The Sixth Chapter contains the famous passage 'Tat tam asi' and the nine illustrations that illustrate the purport of this passage. It begins with an interesting dialogue between Uddālaka and Śvetaketu. Uddālaka had sent Śvetaketu to study the Vedas. After studying the same for twelve years Śvetaketu returned home. He was proud of his study and thought that he knew everything. The father asked him whether he knew that central principle by knowing which everything is known. Śvetaketu was ignorant of it and appealed to his father to teach it.

The father explained the proposition i.e., 'by knowing one that is the central entity, everything else is known' by four examples :

1. Just as by the knowledge of a lump of clay the knowledge of all articles of clay can be had, because of similarity, similarly, by the knowledge of Brahman the knowledge of all others can be had due to similarity.

2. Just as by the knowledge of one nugget of gold, all that is made of gold is known through similarity, similarly by the knowledge of Brahman one can easily get the knowledge of all because of similarity.

3. Just as by the knowledge of one nail cutter all that

14.(i) यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातं स्यात् ।
(ii) यथा सोम्यकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्यात् ।

is made of iron is known due to similarity, similarly, by the knowledge of Brahman one gets knowledge of all because of similarity.

4. The words other than Sanskrit words are produced by the sense of speech. But the Sanskrit words such as Mrittika are eternal. Therefore, Sanskrit words are Pradhāna i.e., primary, while other words that are derived are apradhāna; consequently the purpose to be served by them is served by the knowledge of Sanskrit words. Similarly, the knowledge of Brahman makes the knowledge of all others subordinate.

By these four examples the father taught the son that by the knowledge of Brahman one can have the knowledge of all other things and the knowledge of all other things is not as important as to have the knowledge of Brahman.

In order to bring home the point that Brahman is the highest and all others are subordinate, the father then explains the process of creation and shows that Brahman is the primary source of all.

Before the commencement of creation, the God designated as Sat alone was present without a second that is equal or superior to him. He thought, let me assume many forms. Then he created Tejas, Ap and Anna. There are only three origins for the living beings

(iii) यथा सोम्येकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातं स्यात् ।

(iv) वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ।

viz. egg-born, born from living beings, and born from the seeds. Then, he thought, let me make each of the three viz. Tejas, Ap and Anna consist of three, three, drawing from each of these three. He made each of them threefold, and created the names and things. Manas, Prāṇa and Vāk were created.

Then, in order to teach Ṣodaśa kalā puruṣa, the father asked Śvetaketu to observe fast for fifteen days. He demonstrated to him that the Puruṣa consists of sixteen kalās. Then he explained the deep sleep state. During the deep sleep state the jīva rests in God.

Uddālaka told his son Śvetaketu that when a person sleeps, then, he reaches the God designated as Sat. Just as a bird tied by a string, after flying in different directions without finding a resting place elsewhere, settles down at the place where it is bound, similarly, the jīva, after moving towards various objects during the waking and dream states, finds rest in God only during deep sleep state.

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15. सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तदैक्षत बहुस्यां प्रजायेयेति । तत्तेजोऽसृजत.....तदपोऽसृजत.....ता अन्नमसृजन्त.....तासां त्रिवृतं त्रिवृतमेकैकामकरोत् ।

16. यथा शकुनिः सूत्रेण प्रबद्धः दिशं दिशं पतित्वा अन्यत्रायतनमलब्ध्वा बन्धनमेवाश्रयते एवमेव खलु तन्मनो दिशं दिशं पतित्वा अन्यत्रायतनमलब्ध्वा प्राणमेवोपाश्रयते प्राणबन्धनं हि सोम्य मनः ।

17. सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ।

The jiva depends upon the God during the waking state also.

There cannot be any effect without a cause. All these beings arise from the God designated as 'Sat'. These are sustained by him and have him as their ultimate support. The God is the essence of all, regulator of all, he is infallible, he can be comprehended by very subtle knowledge, he is the lord of all, he has infinite bliss and he has infinite attributes.

O Śvetaketo ! You are distinct from him (atat tvam asi).

This fact of jiva being distinct from the God and dependent upon him is already explained by the illustration of a bird, tied to a nail. Now eight more illustrations are given to bring home his point.

Just as the bees prepare honey by collecting the juices from the flowers of different kinds of trees and put them together and just as these juices are not able to discriminate themselves as 'I am the juice of this tree,

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18. स य एषोणिमैतदाम्यमिदं सर्वं तत्सत्यं स आत्मा तत् त्वमसि श्वेतकेतो ।
यथा पक्षी च सूत्रं च नानावृक्षरसा यथा ।
यथा नद्यः समुद्रश्च शुद्धोदलवणे यथा ॥
यथा चोरापहार्यौच यथा पुंविषयावपि ।
तथा जीवेश्वरौ भिन्नौ सर्वदैव विलक्षणौ ॥
तथापि सूक्ष्मरूपत्वात् न जीवात् परमो हरिः ।
भेदेनमन्ददृष्टिनां दृश्यते प्रेरकोऽपि सन् ।
वैलक्षण्यं तयोर्ज्ञात्वा मुच्यते बद्ध्यतोऽन्यथा । (छान्दोग्यभाष्यम्)

I am the juice of this tree' similarly these jīvas are distinct and are with the God as distinct but do not know that they are with the God. O Śvetaketo, you are distinct from him.

Similarly by the illustrations of rivers and sea, the tree, the Nyāgrodha fruit, salt in the water, the blind-folded person, a sick person, and the thief, the difference between the God and jīvas is explained here. The expression 'atat tvam asi' brings out this difference. This expression if read as tat tvam asi then also it conveys dependence and difference (tadadhinah tvam asi) and similarity and difference (tat sadrisah tvam asi). Thus the entire discourse of the sixth chapter is intended to teach that the jīvas are different from the God and are entirely dependent upon him.

VII

In this chapter an exposition of Bhūmavidyā is given. It is declared that the God designated as Satya and Bhūma is supreme and all other deities are inferior to him. To explain this doctrine of Vishnusarvottamatva the hierarchy of deities is described first. This description of Devatā Tāratmya begins with an interesting dialogue between Nārada and Sanatkumāra.

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19. स होवाच ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूताविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्वदेवजनविद्यामेतद् भगवोऽध्येमि । सोऽहं भगवो मन्त्रविदेवास्मि नात्मवित् ।

Nārada approaches Sanatkumāra for instructions. Sanatkumāra asks him to mention whatever he has already studied. Nārada narrates what he has already studied. He gives a long list of lores viz., Ṛgveda, Yajurveda, Sāmaveda, Atharvaṇa, Itihāsa, Purāṇa, the lore that deals with the manes, mathematics, the lore that deals with the deities, mineralogy, the original Veda, Pancharātra, the lore that the deities can only know, Āranyaka, the lore that deals with the spirits, political science, astronomy, the lore that deals with the serpents and the lore that deals with the people connected with the deities. He confesses that he knows only the word aspects of all these lores but not the meaning viz. the Supreme God conveyed by them. He appeals to Sanatkumāra 'Sir, I have heard that one who knows the Supreme God will cross over the sorrow. I am sorrow-stricken. Kindly help me to cross over the sorrow.'

Sanatkumāra tells him that all these lores consist of words that convey the attributes of the Supreme God, meditate upon the Supreme God present in these words i.e., Nāma, the abhimāni deity of Nāma i.e., Ushādevi. Thus, making a beginning with Nāma i.e., Ushādevi, Sanatkumāra continues to instruct Nārada 'Meditate upon the Supreme God present in Vāk that is superior to Nāma i.e., Uṣādevi, meditate upon the Supreme God present in Manas i.e., Parjanya that is superior to Vāk,

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20. यथा वा अरा नाभौ समर्पिता एवमस्मिन् प्राणे सर्वं समर्पितम् । प्राणः प्राणेन याति प्राणः प्राणं ददाति ।

Samkalpa i.e., Mitradeva, Chitta i.e., Agñi, Dhyāna i.e., Varuṇa, Vijñāna i.e., Chandra, Bala i.e., Pravāha Vāyu, Anna i.e., Aniruddha, Ap i.e., Āhankārikaprāṇa, Tejas i.e., Purandara and Kāma, Ākāśa i.e., Umādevi, Smara i.e., Siva, Āśā i.e., Bhārati and Sarasvati, Prāṇa i.e., Mukhyaprāṇa and Chaturmukhabrahmā.

Thus, listing the deities in their hierarchical order and instructing Nārada to meditate upon the Supreme God present in these, Sanatkumāra explains 'just as the spokes of a chariot wheel are fixed in the hub, similarly, all other deities are dependent upon Mukhyaprāṇa. He functions, moved by the Supreme God. Mukhyaprāṇa takes the liberated souls to the Supreme God.

The Supreme God designated as Satya is the highest. It is the Supreme God Satya who is to be understood. He is Vijñāna i.e., Jñānasvarūpa, he is Mati i.e., the ground of all thinking, he is Śraddhā i.e., the ground of faith, he is Kriti i.e., the source of all activity, he is Sukha i.e., the ground of all happiness, he is Bhumā i.e., he has infinite attributes and has infinite bliss. He has to be understood as Vijñāna, Mati, Śraddha etc., and finally as Bhūma.

When one knows the Supreme God designated as satya, he will not see anything else as independent, will

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21. एष तु अतिवदति यः सत्येन अतिवदति । सोऽहं भगवः सत्येन अतिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति ।
यो वै भूमा तत् सुखं नाल्पे सुखमस्ति भूमा त्वैव विजिज्ञासितव्य इति ।

not hear and understand anything else as independent, this Supreme God is designated as Bhūmā i.e., Gunapūrṇa. When one sees, hears and understands the Supreme God he will see, hear and understand all others. All others and the world are dependent on him. These are inferior to the Supreme God. The Supreme God who is designated as Bhūma is immortal. All others are mortal.

This Supreme God is founded on its own greatness. The Supreme God designated as Bhūma is below, is behind, is in front, to the South, to the North, he is near and he is infinite.

His Aniruddha form designated as 'Aham' is present in Jīva, his Vāsudeva form designated as Ātma is present everywhere. He who knows him in this way will love him, will have him as his master and freely move in all worlds.

The liberated Jīva will not suffer from the death, illness or pain. By the pure food of instructions from his Guru, he obtains pure knowledge and firm memory of the God.

Sanatkumāra revealed the Supreme God to Nārada.

VIII

The eighth chapter discusses Daharavidyā, the pleasures enjoyed by the liberated, and the Supreme God present in arteries. Prajāpati Instructing Indra and Virochana and the difference in the capacities of Indra and Virochana in understanding is narrated in this chapter.

The Central point of Daharavidyā is the meditation upon the Supreme God present at the lotus of heart. In Brahmapura i.e., the body, there is a small lotus, within this there is Ākāśa. That which is within this Ākāśa should be sought, should be understood. The Supreme God designated as Ākāśa is present in this Daharākāśa at the heart to the same extent to which he is present outside.

Dyu, Prithivi, Agñi, Vāyu etc., all are supported by the Supreme God present in Brahmapura i.e., body. He does not suffer by the old age, does not perish by death. His desires and thoughts are always true. The desires of all are founded on him. For those who depart without knowing his satyakāmatva etc., attributes, the worlds obtained through the sacrifice etc., will not last. But those who depart knowing the Supreme God and his satyakāmatva etc., attributes will be able to move in all worlds freely.

The knower of Brahman, if he desires to see his forefathers, by his mere thought they arise before him and he sees them. If he desires to see his mother, brothers sisters or friends they will arise before him. If he desires to have perfumes and flowers, food and drink, songs and music, women, they will arise before him. Whatever objects he desires he will attain them by his mere thought.

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22. अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तर आकाशः तस्मिन् यदन्तः तदन्वेष्टव्यं तद्विजिज्ञासितव्यम् ।
य अपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः ।

The Supreme God is at the heart. He is designated as hridaya. One who knows him in this way attains svarga i.e., Vaikuntha. Such a person, graced by the God, leaving his body attains the highest luminary i.e., God and obtains his own pure nature, the God designated as 'om vaha' takes him to Āditya.

There are one hundred and one arteries spread in the heart. One of them extends to the crown of the head. One who moves upward through this becomes immortal. The other nadis enable jīva to move to the other worlds.

The gods and the demons thought of knowing Ātman from Prajāpati. Indra among the gods and Virochana among the demons go to him. Prajāpati told them that the person who is seen in the eye is Ātman. They asked him 'Sir, who is he who is seen in the water and mirror when one looks into them?' Prajāpati said : He is the same as the one seen in the eye. The same one is seen in all places. Then, asked them to see themselves in a pan of water and tell him whatever they know about Ātman. They looked themselves into a pan of water and reported to Prajāpati that they saw all about them from hair to the nail entirely reflected. Prajāpati asked them to adorn themselves and look into it again. They looked and reported that they saw themselves, as adorned. He

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23. एष सम्प्रसादः अस्मात् शरीरात् समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते ।

24. तौह प्रजापतिरुवाच य एषोऽन्तरक्षिणि पुरुषो दृश्यते एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्म ।

asked them : Is this Ātman immortal and fearless ? Is this Brahman ? Without realising the implication of what Prajāpati said the two left thinking that they were satisfied. Prajāpati said : These are going without knowing the Ātman. Who ever thinks the body to be the Ātman he perishes.

Virochana went to demons and preached that the body is Ātman, the body is to be worshipped. That is why the demons adorn the dead body with food, clothes and ornaments.

But Indra felt that just as when this body is decorated the reflection is decorated, when it is crippled the reflection has to be crippled. Therefore, I do not see anything worthwhile in this. Therefore, Indra returned to Prajāpati and appealed to him to teach him again.

Prajāpati taught him 'He who functions in the dream in a glorious way is Ātman. He is immortal and fearless. Indra was not satisfied. He said : Sir, though the Ātman in the dream does not become blind when the body is blind, it is not affected by the defects of the body, it feels as if it is killed, it is depressed, it is pained, and it weeps. Therefore I do not see it to be worthwhile.

Then, Prajāpati told him : He who does not see even the dream during the deep sleep state is Ātman. He is immortal and fearless, he is Brahman. Indra was not satisfied. He said, Sir, I do not know myself during deep sleep state, nor these other beings know. It cannot also

be said that the jīva gets one with the Ātman during deep sleep state. Therefore I do not see this position to be worthwhile.

Then, Prajāpati said : O Indra this body is mortal. It is affected by death. However, it is the abode of the God who is immortal and who has no prakrita body. He who has prakrita body is affected by the joy and sorrow. Jīva blessed by the God moves out of this body, attains that great luminary and realises the bliss which is his true nature.

It is the God who sees, smells, speaks, hears, knows and thinks. The eye, the sense of smell, speech etc., are only the instruments. God is the lord of all these. The God enjoys all objects. One who knows the God in this way attains all worlds and all desires.

This knowledge was given by the God to Chaturmukha-brahmā. He gave it to Manu. Manu gave it to his progeny.

From the above brief summary of the teachings of Chāndogya it is clear that Chāndogya brings out the nature of the Supreme God vividly, brings out the distinction between the God and the jivas clearly, and delineates a number of Upāsanas with which one has to meditate upon the Supreme God.

Bṛhadāraṇyakopaniṣad

This Upaniṣad belongs to Kānvaśakhā of Śuklayajurveda. It forms a part of Śatapatha Brāhmaṇa. It consists of eight chapters. However, the first two chapters are not commented upon by Bhāṣyakāras since these chapters describe the details of Aśvamedha sacrifice and do not contain any philosophical matter.

The Supreme God Lakshmīśa is the deity of this Upaniṣad, Chaturmukhabrahmā, Sūrya, Yājñyavalkya and Kaṇva are the sages. It is in prose. It is the largest Upaniṣad among the ten Principal Upaniṣads. It discusses all major issues of the philosophy of the Upaniṣads, epistemology, psychology, ethics, theology and mysticism. The climax of the Upaniṣadic Philosophy could be observed here. Each section is named as Brāhmaṇa. Some background episodes are given in some of these Brāhmaṇas. The philosophical debate at the court of king Janaka is the heart of this Upaniṣad. Participation of the female scholars viz. Maitreyi and Gārgi is a special point. The debaters throw challenges of great philosophical significance.

The doctrine of Antaryāmin is a special point made here. The doctrine of Akṣara is another special contribution. The supreme principle is inquired into by a graded series of questions. The supreme principle being beyond ordinary experience is demonstrated by contrasting attributes and mystic trance.

The process of creation, Upāsanās, the importance of Mukhyaprāṇa etc., topics of the Upaniṣads are delineated.

Passages like *'Aham brahma asmi'*, *'So aham asmi'*, *'Ātmaiva idam agre āsīt'* etc., that bring out the supremacy and antaryāmitva of the God need careful attention and correct interpretation.

Sri Madhvācharya's Bhāṣya has harnessed these philosophically rich passages to give a full account of the philosophy of this Upaniṣad. He draws pointed attention to all the key passages in the very benedictory verse of his Bhāṣya. The richness of this verse is ably explained by Sri Raghūttamatīrtha.

Sri Raghūttama's commentary on the Bhāṣya viz., Bhāvabodha is a treasure of Upaniṣadic philosophy. It reviews other interpretations in detail and shows the richness of Sri Madhvācharya's interpretation.

Benedictory verse of Madhvabhāṣya

प्राणादेरीशितारं परमसुखनिधिं सर्वदोषव्यपेतं
सर्वान्तस्थं सुपूर्णं प्रकृतिपतिमजं सर्वबाह्यं सुनित्यम् ।
सर्वज्ञं सर्वशक्तिं सुरमुनिमनुजाद्यैः सदा सेव्यमानं
विष्णुं वन्दे सदाहं सकलजगदनाद्यन्तमानन्ददं तम् ॥

Bṛhadāranya passages referred by the adjectives in the benedictory verse.

१. 'यः प्राणमन्तरो यमयतीत्यादिना प्राणादेरीशितृत्वम्' ।

२. 'अथैव परम आनन्द' इति परमसुखनिधित्वम् ।

३. 'यो अशनाया पिपासे' इत्यादिना सर्वदोषव्यपेतत्वम् ।

४. 'यः पृथिव्यां तिष्ठन्' इत्यादिना सर्वान्तस्थत्वम् ।

५. 'योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वमि'त्यत्र ब्रह्मसर्वपदाभ्यां सुपूर्णत्वम्, अमृतपदेन सुनित्यत्वम् ।

६. 'एतस्मिन्नक्षरे खलु गार्ग्याकाश ओतश्च प्रोतश्चेति प्रकृतिपतित्वम् ।

७. 'आत्मैवेदमग्र आसीदि'त्यजत्वम् ।

८. 'नेति नेती'ति सर्ववाह्यत्वम् ।

९. 'सर्वानुभूरित्यनुशासनमि'ति सर्वज्ञत्वम् ।

१०. 'स यथार्द्रेन्धाग्नेरित्यादिना सर्वसृष्ट्युक्तया सर्वशक्तित्वम् ।

११. 'तद्यो यो देवानां प्रत्यवुद्ध्यतेत्यादिना सुरादिसेव्यत्वम्' ।

१२. अशनाया हि मृत्युः स तया वाचा तेनात्मनेदं सर्वमसृजत सर्वं वा अत्तीत्यादिना सकलजगदनाद्यन्तत्वम् ।

१३. कं ह वाऽस्मै भवतीत्यानन्ददत्वम् । (६.८.)

I

The First Chapter contains the following seven sections called Brāhmaṇas-

१. अश्वब्राह्मणम् २. अश्वमेधब्राह्मणम् ३. उद्गीथब्राह्मणम् ४. प्राजापत्यब्राह्मणम् ५. अव्याकृतब्राह्मणम् ६. सप्तान्नब्राह्मणम् ७. षष्ठब्राह्मणम्. Each section is a discourse on a philosophical topic.

The Supreme God is present in the Aśvamedha horse

The first two Brāhmaṇas viz. Aśva and Aśvamedha raise a ritualistic item to the philosophical level. Among the sacrifices the Aśvamedha sacrifice is considered most important and the horse offered in this sacrifice is considered as very sacred. The reason for this is, the God Chaturmukhabrahmā himself assumes the form of a sacrificial horse and offers himself to the Supreme God. The sacrificial horse is not an ordinary horse. The God Chaturmukhabrahmā himself is present in it in the horse form. Within him the Supreme God Viṣṇu is present in the horse form. The various deities who arise from the various limbs of the Supreme God and present in these limbs are also present in this horse. Thus the horse is symbolic of the Supreme God, Chaturmukha, and all other deities. Further its belly, the two sides, feet and other limbs also represent the Antarikṣa, Prithivi, Quarters, seasons, months, days, stars, rivers, mountains, plants, trees, rain, thunder etc. Thus this horse represents the entire world also. In fact, this sacrificial horse is the Virāt form of the Supreme God. This horse is stated to arise from the sea and remains in the sea. This indicates that the Supreme God symbolised by this horse is Lord Viṣṇu.

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1. अश्वस्वरूपो ब्रह्माभूदश्वरूपात् जनार्दनात् ।
तत्र सन्निहितो विष्णुरश्वरूपः स्वयं प्रभुः ॥
तयोश्च प्रतिमा मेध्यो यतोऽश्वोऽयं श्रुतौ श्रुतः ।
सर्वं जगत् तदङ्गेषु तस्मात् संनिहितं स्मृतम् ॥ (M.B.)

It may look strange that at the commencement of a serious philosophical discussion that follows in Bṛhadāraṇyaka Upaniṣad a ritualistic item is symbolised as the Supreme God and its limbs etc., are mechanically identified with various deities. But a little reflection will reveal that here a fine sketch of the Virāt form of the Supreme God is given for whose discovery the entire philosophical discussion is intended. While each discourse that follows brings out a distinct aspect of the Supreme God this Aśvabrāhmaṇa gives us a consolidated picture of Virāt form of the Supreme God to enable us to follow the significance of the later discourses. This Aśvabrāhmaṇa does not merely represent a transition from the ritualism to philosophy but lays down the foundation of philosophy.

Chaturmukhabrahmā offers himself in the Aśvamedha sacrifice

After laying bare the Virāt form of the Supreme God in Aśvabrāhmaṇa, in the next viz. Aśvamedhabrāhmaṇa, naturally, the process of creation of this world is briefly narrated. Before the creation of the world all were in the womb of the Supreme God who had destroyed all during Praḷaya. Now, at the commencement of the world, he thought of assuming a body i.e., the world. He first created cosmic water, then his own abode i.e., Śvetadvīpa. Then he created Mukhyaprāṇa. This

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2. कर्तृत्वेन पशुत्वेन यत् फलं तदशेषतः ।
मम स्यादिति मन्वानः सोऽश्वरूपमधारयत् ॥ (M.B.)

Mukhyaprāṇa assumed three forms viz. Āditya, Vāyu and Agñi. He also assumed the Kūrma form to support the world. He himself was supported by the Supreme God in Kūrma form. Then the Supreme God created Chaturmukhabrahmā as second to Mukhyaprāṇa. He created Sarasvathi also. Through these two he created the Vedas, the sacrifices, the cattle and all others. The Supreme God, then, proceeded to eat up all that he created. That is why he is called Aditi. The Chaturmukhabrahmā on his part desired to worship the Supreme God with the great sacrifice Aśvamedha. He himself assumed the form of a horse and offered himself in the sacrifice. He offered the other animals to the other deities. The prajāpati is the deity for this sacrifice. The Sun in whom Chaturmukhabrahmā is present is also called Aśvamedha. This brief account of the process of creation is further expanded in some of the later sections. This is again not merely the eulogy of Aśvamedha sacrifice but it is a description of the glory of the creatorship of the Supreme God as a preliminary to the philosophical unfolding of the majesty of the Supreme God that follows.

The demons could not afflict Mukhyaprāṇa with the evil

After describing the process of creation and bringing out the special role of Mukhyaprāṇa in this process, the role of Mukhyaprāṇa in the functioning of the body and senses, and his superiority over the other deities who preside over different senses, is brought out in Udgītha Brāhmaṇa. This is explained by an interesting parable.

The gods and demons competed for superiority. The demons are in large numbers and the gods are few. Therefore the gods thought of strengthening themselves by the recitation of Sāman in the sacrifice. First they asked Vāk i.e., Agñi the abhimāni deity of Vāk to recite the Sāman. He proceeded to sing for the benefit of Vāk to accrue to the gods and to himself. The demons came to know about it and afflicted him with evil. This resulted in the distortion in speech. The gods went on asking the abhimāni deities of other senses one by one to recite the Sāman. They all similarly failed. Then they approached Mukhyaprāṇa. When Mukhyaprāṇa started singing the Sāman, the demons again tried to afflict him with the evil. However, they themselves collapsed like a clod of earth that hits against a rock breaking into pieces. The gods appealed to Mukhyaprāṇa to lead them from the darkness to the light and from the death to the immortality. Then, Mukhyaprāṇa removed the evil afflicting the other deities and took them out of death and to their respective worlds. This parable brings out the superiority of Mukhyaprāṇa. He alone is entitled to sing the Sāman in the sacrifice and function as Udgāta. He will be present in the Udgātā priest. Mukhyaprāṇa is also described as providing food to all others in the body. He is called Ayāsya as he remains in the mouth,

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3. (i) अग्निर्नासिक्यवायुश्च दिक्पाः इन्द्रादयोऽखिलाः ।
सूर्यः सोमश्च रुद्रश्च तेनैव स्वपदे स्थिताः ॥ (M.B.)

(ii) प्रस्तोता तदेतानि जपेत्—
असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मा अमृतं गमयेति ।

Angīrasa as he gives strength to all other limbs, Brihaspati and Brahmanaspati as he is the lord of speech. In this way the importance of Mukhyaprāṇa who directs and regulates the body and the senses is described here. The doctrine of Vāyu Jīvottamatva is brought out in this Udgītha Brāhmaṇa.

Creation of man and woman

Prājāpatya Brāhmaṇa further explains the process of creation. Before the commencement of creation the Supreme God alone was present. He created Chaturmukhabrahmā. This Chaturmukhabrahmā looked around and did not see anything else. Therefore, he declared 'Aham asmi' therefore, he got the designation 'Aham'. He was afraid. One fears when he is alone. He pondered 'as there is nothing else opposed to me, of what I am afraid'. Then, his fear disappeared. He did not delight. One will not delight when he is alone. He desired to have a second. He expanded himself to the extent of a man and a woman being in close embrace. He split himself into two. These two became Pati and Patni. He united with her. Then, the intelligent beings were created. The Patni felt shy and disappeared. She appeared in the form of a cow, he became bull. From these the cows and the bulls were born. She became a mare, he became a stallion. From these one hoofed animals were born. In this way all those that exist in couple were created down to the ants. This biological process described in this Brāhmaṇa shows remarkable insight into the origination of man and animals.

The God manifests himself and the world

The process of creation explained in Aśvamedha Brāhmaṇa and Prajāpatya Brāhmaṇa was about the external aspect of the world and man. Here, the inner presence of the Supreme God all along the process of creation and the functioning of the world and man are explained : 'During Pralaya the Supreme God and the world were unmanifest. The Supreme God made this world manifest with names and forms. He then entered into them. The ordinary people do not see him. He is called Prāṇa when he breathes, he is called Vāk. Srotra, Chakṣus etc., are his names. One who meditates upon only one or the other of these aspects of him does not know him fully. Therefore, one should meditate upon him as Ātmā. This refers to all his attributes. The Supreme God is dearer than progeny, dearer than wealth, dearer than all others. The Supreme God should be meditated upon as dear. One will obtain everything by the knowledge of Brahman.

Now, some ask whether this Brahman knows himself and obtains all. The Upaniṣad says : 'Before the creation of this world there was Brahman i.e., the Supreme God. He knew that nothing can remain without him, he is

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4. (i) स एतावानास यथा स्त्रीपुमांसौ सम्परिष्वक्तौ । स इममेवात्मानं द्वेधा अपातयत् ततः पतिश्च पत्नीचाभवताम् ।

(ii) सा गौरभवत् ऋषभः इतरः ततो गावो अजायन्त । वडवा इतरा अभवत् अश्ववृषः इतरः ततः एकशफमजायत । एवमेव यदिदं किञ्च मिथुनमापिपीलिकाभ्यः तत्सर्वमसृजत ।

infinite, and he ever knows himself अहं ब्रह्म अस्मि. Among the gods. whoever knows this will attain fullness to his capacity. Similar is the case with seers and men. Realising this the sage Vāmadeva said 'Manu will not remain without the Supreme God, Sūrya will not remain without the Supreme God etc., hymn. One who thinks that the Supreme God has no such attributes or some other god has these attributes, does not know the Supreme God.' The intention of this discourse is to convey that the Supreme God is Aham i.e., aheya i.e., none can remain without him, he is Brahman i.e., Guṇapūrṇa, and Asmi he ever knows himself and all others. This is the implication of the statement 'Aham Brahma Asmi'. Neither the context nor the wordings support the interpretation of this statement as 'I am one with Brahman'. Here 'Aham' is not a pronoun, it is an adjective. Even if it is taken as a pronoun the 'Aham' i.e., 'I' does not refer to any Jīva here. The previous statement 'तदात्मानमवेत्' states that the Brahman i.e., the Supreme God is ever aware of himself. The nature of this awareness is stated in this next statement 'अहं ब्रह्म अस्मि'. Therefore, even if 'Aham' is taken as pronoun and refers to the speaker, the speaker here is Brahman, not Jīva. It is Brahman who says that I know I am Brahman i.e., Guṇapūrṇa. Therefore, it is a statement of Brahman about his being Brahman and ever being aware

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5. (i) ब्रह्म वा इदमग्र आसीत् तदात्मानमेव अवेद अहं ब्रह्माऽस्मीति। तस्मात् तत् सर्वमभवत्।

(ii) तद्धैतत् पश्यन् ऋषिः वामदेवः प्रतिपदे अहं मनुरभवं सूर्यश्चेति।

of it. The Jīva making any claim of his identity with Brahman is neither warranted by the context here, nor it is the import of this statement. To take 'Aham' also as an adjective and interpret it as Aheya i.e., he without whom nobody can remain, will avoid all the confusion about its meaning as a pronoun.

In this Brāhmaṇa the creation of social order is also described : At the commencement of this world Chaturmukha who was a Brāhmaṇa was alone. He created Kṣatriyas viz. Indra, Varuṇa etc. Vaiśyas viz. Vasu, Rudra etc. Śūdras viz. Pūṣan etc. Then, he created Dharma i.e., Vāyu the supporter of the world. Dharma is the Lord of Kṣatriyas. Dharma is truth. Therefore, he who talks of Dharma talks of truth, and he who talks of truth talks of Dharma. Dharma is the supporter of all and the supporter of truth.

The Supreme God designated as Ātman is the abode of all. He supports the gods by the sacrifices, Seers by the study of Veda, manes by progeny. He supports men by providing the shelter and the food, animals by providing the grass and water. He is the supporter of domestic animals, birds and all other living beings.

(iii) ब्रह्म वा इदमग्र आसीदेकमेव । तत् श्रेयोरूपमत्यसृजत क्षत्रम् । .... स विशमसृजत ..... स शौद्रं वर्णमसृजत .... तत् श्रेयो रूपमत्यसृजत धर्मं ...... धर्मात् परो नास्ति ..... वदन्तमाहुः सत्यं वदतीति सत्यं वदन्तमाहुः धर्मं वदतीति ।

(iv) आत्मैवेदमग्र आसीदेक एव । सोऽकामयत जाया मे स्यादथ प्रजायेय अथ वित्तं मे स्यादथ कर्म कुर्वीय एतावान् वै कामः ।

At the commencement of this world, the Supreme God was alone. He desired to have a wife, children, wealth, and to perform activities i.e., sacrifices. This much has to be desired. An avarage person desires to have wife, progeny, wealth and activity. When he does not get one of these, he feels incompleteness. But he feels complete when he thinks his Manas as himself, Vāk as wife, Prāṇa as son, Chakṣus as human wealth, Srotra as divine wealth, such thought itself as his activity.

In this way in this Avyākṛta Brāhmaṇa, the manifestation of the Supreme God, the world of names and forms, inner presence of the Supreme God in all, his supporting all living beings, creation of social order, and family life are described. This gives a complete picture of the process of creation.

God created seven types of food

The Saptānna Brāhmaṇa gives an Account of seven types of food. 'The father i.e., the Supreme God created seven types of food by his free will and as per the deeds of the beings. Among these seven types of food one is common to all, two were assigned to the gods, three were kept for himself and gave one to the animals. These foods are not exhausted even though eaten by all beings because of the support of the blissful Supreme God.

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6. (i) यत् सप्तान्नानि मेधया तपसाऽजनयत् पिता एकमस्य साधारणं द्वे देवानभाजयत् त्रीण्यात्मनोऽकुरुत पशुभ्यः एकं प्रायच्छत् ।
(ii) त्रीणि आत्मनेऽकुरुतेति मनो वाचं प्राणम् ।

The food that all beings usually take is the common food. One who thinks that this food belongs to him alone will not be free from the sin, because, it belongs to all. Vaiśvadeva and Baliharaṇa are the two types of food for the gods. Water is the food given to the animals. Manas, Vāk, and Prāṇa are created by the Supreme God for his pleasure. The abhimāni deities of Vāk, Manas, and Prāṇa are the abhimāni deities of Bhu, Antarikṣa and Svarga. These are the abhimāni deities of three Vedas, and also are the abhimāni deities of father, mother and the son. Vāyu is designated as Samvatsara, he is present in Chandra. The three worlds viz. Manuṣyaloka, Pitṛloka and Devaloka are to be won by obtaining a son, by sacrifice and by knowledge. All these details are given in Saptānna Brāhmaṇa to make three points : (1) God has provided seven types of food for the sustenance of all (2) Manas, Vāk and Prāṇa especially help all to sustain. (3) Mukhyaprāṇa who is called Madhyamaprāṇa here plays a prominent role in sustaining all.

Ṣastha Brāhmaṇa which is the last in this chapter informs us that Nāma, Rūpa and Karma i.e., names, forms and functions are three aspects of the world and these arise from Vāk, Chakṣus and Prāṇa.

(iii) त्रयो वाव लोकाः मनुष्यलोकः पितृलोकः देवलोकः ।
मनुष्यलोकः पुत्रेणैव जय्यः कर्मणा पितृलोकः विद्यया देवलोकः ।

7. त्रयं वा इदं नाम रूपं कर्म । ......तदेतत् त्रयं सदथ
एकमयमात्मा आत्मैकः सन् एतत् त्रयम् ।

II

The second chapter of Bṛhadaraṇya consists of the following sections : १. अजातशत्रुब्राह्मणम् २. शिशुब्राह्मणम् ३. मूर्तामूर्तब्राह्मणम् ४. मैत्रेयीब्राह्मणम् ५. मधुब्राह्मणम् ६. वंशब्राह्मणम् ।

Ajātaṣatru Brāhmaṇa is a dialogue between Bālaki Gārgya and Ajātaśatru. Gārgya volunteers to teach Brahmavidyā to Ajātaśatru. However, Ajātaśatru wants to ascertain how much Gārgya knows about Brahman and how he meditates upon him. Gārgya goes on narrating the presence of the Supreme God in Āditya, Chandra, Vidyut etc., fifteen places and his meditating on the forms of the Supreme God present in these places. Ajātaśatru informs him that he knows much more about these forms of the God and mentions some additional attributes not known to Gārgya. Gārgya realises that Ajātaśatru has better knowledge and requests him to teach. Ajātaśatru tells him that it is not proper for a Kṣatriya to teach a Brahman. Therefore, I will only submit to you what I know. He takes him to a person who was fast asleep. He calls the sleeping person. He does not respond to that call and does not get up. Then, he rubs the sleeping person and awakens him.

God regulates the Jiva during the deep sleep state also

The, Ajātaśatru asks Gārgya 'where was the Supreme God in whom the sleeping person rested in his body, where from this Supreme God came up when the sleeping person woke up'. Gārgya did not know this.

Ajātaśatru informed Gārgya that the Supreme God in whom the sleeping person rests in his body, remains in the hṛdayākāśa of the sleeping person. The Supreme God moves in the Nādis and also makes the Jīva to move in the Nādis during the sleep. The Nādis are the places of the Supreme God. There are seventy-two thousand Nādis called Hitā. These are spread from the Suṣamnā nādi that is stretched from the heart to the head. The Jīvas rest in the Supreme God in this Suṣumnā nādi during the sleep. Just as the spider emits the threads, just as sparks come forth from the fire, similarly all senses, all worlds, all deities and all beings held by the Supreme God during the sleep come out. The supreme God's secret name is satya of satya.

In this discourse two points are made (1) Meditation on the God present in various external objects is not sufficient, that is to say, mere Bahirupāsanā is not sufficient. The presence of the God within has to be realised. (2) The God regulates Jīva even during the deep sleep state.

The method adopted to impart Brahmajñāna is also interesting. It is not verbal communication but actual

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8. (i) स होवाच गार्ग्यः 'य एवासौ आदित्ये पुरुषः एतमेवाहं ब्रह्मोपासे' 'य एवासौ चन्द्रे पुरुषः एतमेवाहं ब्रह्मोपास' etc.

(ii) तौ ह पुरुषं सुप्तमाजग्मतुः तमेतैः नामभिः आमन्त्रयांचक्रे स नोत्तस्थौ तं पाणिना पेषं बोधयांचकार सहोत्तस्थौ ।
सोवाचाजातशत्रुः यत्रैष सुप्तोऽभूत् य एषः विज्ञानमयः पुरुषः क्व एष तदाभूत् कुतः एतदगात् इति तदुह न मेने गार्ग्यः ॥

demonstration. The sleeping person probably represents the state of mystic trance.

Metaphor of Mukhyaprāṇa as a child

Śiṣu brāhmaṇa describes Mukhyaprāṇa present in the subtle body in a poetic way. He is conceived to be a baby. The Subtle body is the room in which it stays. The gross body is varandah, the Supreme God is the post, and Lakshmi is the rope. Mukhyaprāṇa is also envisaged as present in the red lines of the eye. Seven deities attend upon him; these are also designated by the names of seven seers with appropriate etymological explanation bringing out certain attributes. The purpose of this discourse on Mukhyaprāṇa, conceiving him as a baby in the Subtle body is to show that it is he who supervises and directs the functions of all Jīvas, he himself being guided by the Supreme God.

Two media for the comprehension of the God

The next section Mūrta-Amruta Brāhmaṇa brings out the transcendence and the distinction of the Supreme God from all others. All others are classified as Mūrta

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(iii) हिता नाम नाड्यः द्वासप्तति सहस्राणि हृदयात् पुरीततिमभिप्रतिष्ठन्ते ताभिः प्रत्यवसृत्य पुरीतति शेते ।

(iv) स यथा ऊर्णनाभिः तन्तुना उच्चरेत् यथा अग्नेः क्षुद्राः विस्फुलिङ्गाः व्युच्चरन्ति एवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति ।

9. (i) अयं वाव शिशुः योऽयं मध्यमः प्राणः । तस्य इदमेवाधानमिदं प्रत्याधानं प्राणः स्थूणा अन्नं दाम ।

and Amūrta. These expressions do not directly refer to the non-sentients and sentients. Mūrta does not refer to non-sentient and Amūrta to the sentient here. The implication of Mūrta is explained in the text itself as martya, Sthita and Satya, and that of Amūrta as Amṛta, yat and tyat. The attributes of Amūrta mentioned here are found in Mukhyaprāṇa and Lakṣmi and therefore, these two are Amūrta. The attributes of Mūrta are found in other deities Rudra etc. Therefore these are Mūrta. These two are the Pratimā or the media for the comprehension of the Supreme God who is transcendental. It is in this sense that these are called the two Rūpas of Brahman. The expression Rūpa should not be taken here to mean 'form' but it should be taken to mean Pratimā or media. द्वे वाव ब्राह्मणो रूपे does not refer to the two forms of Brahman but two media to comprehend the transcendental Brahman. These media i.e., Mūrta and Amūrta are Rudra etc., deities, and Mukhyaprāṇa and Lakṣmi respectively. A reference to Abhimāni deities also means a reference to abhimanyamana objects. Lakṣmi i.e., Chitprakriti is the abhimāni deity to Jaḍa Prakriti. Therefore, when later, the Supreme God is described as distinct and superior to

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10.(i) द्वे वाव ब्रह्मणो रूपे मूर्तं चैव अमूर्तं च । मर्त्यं च अमृतं च स्थितं च यच्च त्यच्च ।

(ii) तदेतन्मूर्तं यद् वायोश्च अन्तरिक्षाच्च एतन्मर्त्यं एतत् स्थितं एतत् सत् अथामूर्तं वायुश्चान्तरिक्षं च एतदमृतं एतद् यत् एतद् त्यत् ।

(iii) अथात आदेशो नेति नेति नह्येतस्मादिति नान्यत् परमस्ति अथ नामधेयं सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ।

both Mūrta and Amūrta, not only his superiority and distinction from the deities represented by the expressions Mūrta and Amūrta is meant, but also from the jaḍaprakriti and all jada entities. Thus the scope of the meaning of the expressions Mūrta and Amūrta is not just jaḍa and chetana, nor it is corporal and non-corporal jaḍa objects. Mūrta and Amūrta do not refer to the two forms of Brahman. These refer to the two media of comprehending the transcendental Brahman.

After giving the details and the characteristics of Mūrta and Amūrta the Upaniṣad gives an idea as to how this transcendental Brahman gives a flash of him to the meditator in his aparokṣajñāna. The Supreme God flashes like saffron-coloured robe, like white wool, like indragopa insect, like flame of the fire, like a white lotus and like a sudden flash of lighting.

The Supreme God is distinct from Mūrta and Amūrta

Finally the Upaniṣad instructs that the Supreme God is distinct from Mūrta and Amūrta, he is superior to them, there is nothing else that is also superior and distinct from him. The Mūrta and Amūrta are Satya while the Supreme God is Satya of these Satyas. Thus, in this Brāhmaṇa, (1) the transcendental nature of the Supreme God (2) two media of his comprehension (3) the distinction and supremacy of the Supreme God from all others are brought out.

Maitreyi rejects the Worldly pleasures

The Maitreyi Brāhmaṇa discusses very important

ethical and philosophical issues. It is a dialogue between Yājñavalkya and his wife Maitreyi. Yājñavalkya informs Maitreyi about his intention of retiring from family life and his idea to partition the property between his two wives. Maitreyi enquires whether she should get the joy of immortality if she possesses the wealth of the entire earth. Yājñavalkya says no. Therefore, she requests him to instruct her that which he knows as worthwhile.

Yājñavalkya instructs her that Ātman i.e., the Supreme God should be realised. To realise him instructions be received, pondered over, and meditated upon. By realising Ātman every thing else is known. In order to bring this point home, he informs her that one loves in life husband, wife, sons, wealth, Brāhmaṇa, Kṣatriya etc., members of the society, the gods, the other worlds, and all others not by his own will but by the will of the Supreme God. Therefore, it is the love for the Supreme God that is the highest value. Loving all others is directed by him. Loving all others is inferior to loving God and subordinate to it. Considering God as highest

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11.(i) सहोवाच न वारे पत्युः कामाय पतिः प्रियो भवति आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति आत्मनस्तु कामाय जाया प्रिया भवति..... न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः ।

(ii) ब्रह्म तं परात् योऽन्यत्रात्मनः ब्रह्मं वेद क्षत्रं तं परात् योऽन्यत्रात्मनः क्षत्रं वेद .... सर्वं तं परात् योऽन्यत्र आत्मनः सर्वं वेद ..... इदं ब्रह्म इदं क्षत्रमिमे लोकाः इमे देवाः इमानि भूतानि इदं सर्वं यदयमात्मा ।

value and the highest object of love is theistic or spiritual ethics. In this discourse the expression 'आत्मनस्तु कामाय' should be taken in the sense of 'परमात्मनः कामेन' but not in the sense 'for one's own gratification' such an interpretation will make it hedonistic ethics which is quite irrelevant to instruct Maitreyi who has already rejected the wealth of the whole world.

In order to explain why the Supreme God be the highest object of love, Yājñavalkya tells Maitreyi that all are under the care and support of the Supreme God and none else. The passage 'ब्रह्म तं पराद् योऽन्यत्रात्मनः ब्रह्म वेद' etc., informs us that Brāhmaṇa, Kṣatriya etc., all are supported by Ātman i.e., Supreme God, and to think of some other supporter is wrong. Such a person will be isolated and rejected by all. The statement 'इदं सर्वं यदयमात्मा' states that the Supreme God is the supporter of all.

Continuing the discourse, Yājñavalkya informs Maitreyi that one who knows the God as the source of this world will not carry the wrong impression that it is supported or emanates from someone else. This is explained by three beautiful illustrations of the Sound emanating from the drum, Conch and Veeṇa. Those who know these sources of the sound will not mistake the sound to be from some other source. Similarly, those who know the God as the source will not think anything else to be the

(iii) यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति .... यत्र वा अस्य सर्वमात्मैवाभूत् तत् केन कं पश्येत् केन कं शृणुयात् .... येनेदं सर्वं विजानाति तं केन विजानीयात् विज्ञातारमरे केन विजानीयात् ।

source and the support of all others. Yājñavalkya further explains that the entire sacred literature through which God is to be known has also emanated from him. Just as the sea is the source of all waters, God is the source of all. Thus explaining that the Supreme God is the source and the supporter of all, Yājñavalkya comes to the climax of his discourse and declares that the liberated soul leaving the body made of elements attains the God. Like a lump of salt put into water, the liberated cannot be observed by the outsiders, the liberated shall not be observed by the unliberated.

स यथा सैन्धवखिल्यः उदके प्रास्तः उदकमेव विलीयेत... एवं वा अरे विज्ञानधनः एव एतेभ्यः भूतेभ्यः समुत्थाय तान्येव अनुविनश्यति न प्रेत्य संज्ञा अस्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ।

Here विज्ञानधन refers to the liberated soul, भूतेभ्यः समुत्थाय refers to its casting awav the body, अनुविनश्यति refers to the attainment of liberation getting rid of even the subtle body. Stating this position of the liberated, Yājñavalkya states two facts by the remark 'न प्रेत्य संज्ञा अस्ति'. The two facts stated are : (1) Unliberated shall not have the knowledge of the liberated (2) The liberated will not have the ordinary knowledge i.e., वृत्तिज्ञान, they will have only स्वरूपज्ञान. This creates some confusion for Maitreyi. She takes this remark to mean that the liberated will have no knowledge at all. If

12.(i) इदं वै मधु दध्यङ् आथर्वणोऽश्विभ्यामुवाच ।

(ii) रूपं रूपं प्रतिरूपो बभूव । तदस्य रूपं प्रतिचक्षणाय इन्द्रो मायाभिः पुरुरूप ईयते .... हरयो वै दश च सहस्राणि बहूनि च अनन्तानि च तदेतत् ब्रह्म पूर्वमपरमनन्तरमबाह्यमयमात्मा ब्रह्म सर्वानुभूरित्यनुशासनम् ।

it is so how can the liberation be worthwhile and a goal. A state of the total absence of knowledge cannot be the goal of life. Therefore, she asks Yājñavalkya to clarify his statement. Yājñavalkya makes it clear that the liberated will have knowledge 'अलं वा अर इदं विज्ञानाय'. Knowledge is the very essential nature of the self. If it is totally eliminated, then, it amounts to saying that the self itself is eliminated, that is to say, in liberated state the self completely loses its individuality. In this case there will be the contingency that there will be no knower, no known. The liberated will not have any self knowledge, nor the knowledge of anything else including that of Brahman i.e., the Supreme God. Such an adverse result is pointed by the passage 'यत्र वा अस्य सर्वमात्मैवाभूत् तत् केन कं पश्येत ..... येन इदं सर्वं विजानाति तं केन विजानीयात् विज्ञातारमरे केन विजानीयात्'.

It may be noted that the entire discourse of Yājñavalkya is to elaborate his प्रतिज्ञावाक्य viz. आत्मा वारे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः.

If this endeavour results in such a state of liberation when the liberated will have no knowledge and loses his individuality completely, it will be completely against प्रतिज्ञा वाक्य. The remark of the Upaniṣat 'अविनाशी वारे अयमात्मा अनुच्छित्तिधर्मा' makes it clear that, the liberated will neither lose his individuality nor lose the knowledge which is his essential characteristic. The remark 'न प्रेत्य संज्ञा अस्ति' has to be understood in the light of this remark. We may sum up the points made in Maitreyī Brahman as follows : (1) God should be the highest object of our love. It is only by the will of God that we

love our kith and kin. (2) God is the support of all. One who considers any other as his support will be rejected by all. (3) God is the source of all including the sacred literature. (4) The liberated will attain the God casting away their body i.e., the bondage of matter. The liberated will continue to have knowledge and retain their individuality.

Bimba-Pratibimba relation between the God and Jivas

Madhu Brāhmaṇa contains Madhuvidyā taught by the sage Dadhyaṅ Ātharvaṇa to Asvins. The background episode of this teaching is found in Ṛgveda. (1-117-22) and Satapatha Brāhmaṇa (XIV-15). In these source books it is stated that the Asvins removed the head of Dadhyaṅ Ātharvaṇa, fixed a horse head and asked him to teach this Madhuvidyā. After he taught this vidyā they re-fixed his original head. Therefore, this Vidyā is also known as Hayagrīvavidyā.

In this Vidyā it is stated that the Bimba forms of the Supreme God are present in Adhibhūta, Adhyātma, and Adhidaiva aspects of the Universe, and in all Jīvas. These Bimba forms of the Supreme God are not different from each other. The Jīvās are Pratibimbas of the Bimba forms present in them. Though the Bimba forms are not different from each other the Pratibimbas are many and different. This is all due to the achintya śakti of the Supreme God.

In the first thirteen sections of this Madhu Brāhmaṇa, Prithivi, Ap, Agni, Vāyu, Āditya etc., adhibhūta aspects are mentioned and it is stated that the Bimba forms of

the Supreme God present in thse and the Bimba forms present in the respective Adhyātma aspects are not different from each other. Here by Adhibhūta their abhimāni deities are also to be taken. It may be noted that while narrating different aspects of Adhibhūta, Adhyātma etc., Dharma and Satya are also mentioned. Thus, narrating the presence of the Bimba forms of the Supreme God in all, it is declared that he is the lord of all. 'अयमात्मा सर्वेषां भूतानां राजा सर्वेषां भूतानामधिपतिः'. It is further stated that all are held together by him just as all the spokes are held together in the hub of a wheel. 'तद्यथा रथनाभौ च रथनेमौ च अराः सर्वे समर्पिताः एवमेवास्मिन्नात्मनि सर्वाणि भूतानि सर्व एत आत्मानः समर्पिताः ।

Finally the sage Dadhyaṅ Atharvan with his transcendental vision informs Aśvins that the Supreme God is present as Bimba in all Jīvas. He assumes many forms by his power. He assumes ten forms, hundred forms, thousand forms and infinite forms. His many forms are designated as Hari. The Jīvas are his Pratibimbas. The Supreme God is within all and outside all. The main teaching of Madhuvidyā is to bring out the Bimba-Pratibimba relation of the Supreme God and the Jīvas.

Vamṣa Brahmana gives the line of seers who taught Madhuvidyā.

III

The third chapter of Bṛhadāraṇya Upaniṣad gives an account of the debate held after a sacrifice of king

Janaka between Yājñyavalkya and other learned scholars who had gathered there, on a number of philosophical issues. Each debate is named after the scholar who participated in the debate. These are- (१) आश्वलब्राह्मणम् (२) आर्तभाग ब्राह्मणम् (३) भुज्यु ब्राह्मणम् (४) उषस्त ब्राह्मणम् (५) कहोल ब्राह्मणम् (६) गार्गि ब्राह्मणम् (७) अन्तर्यामि ब्राह्मणम् (८) अक्षर ब्राह्मणम् (९) शाकल्य ब्राह्मणम् । An important philosophical question is raised in each one of these Brāhmaṇas and an adequate answer is provided.

How to overcome death ?

In the first debate i.e., Āśvala Brāhmaṇa, Āśvala asks Yājñavalkya the following four questions (1) All living beings are affected by the death, by what means a sacrificer overcomes the death ? (2) All living beings are affected by the day and night, by what means a sacrificer overcomes these ? (3) All living beings are affected by the first half and the second half of the month, by what means a sacrificer overcomes these ? (4) This Antarikṣa, as it were supportless, by whom the sacrificer attains liberation ? The answer given to these questions looks ritualistic. Yājñavalkya states by Hotā, Adhvaryu, Udgāta and Brahmā. But what he means is not merely these four priests but the four forms of the Supreme God present in these. These four forms are Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. It is meditating on these forms of the God as present in Hota etc., priests that enables one to overcome

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13.(i) याज्ञवल्क्येति होवाच यदिदं सर्वं मृत्युना आप्तं सर्वं मृत्युना अभिपन्नं केन यजमानो मृत्योराप्तिमतिमुच्यते । होत्रा ऋत्विजा अग्निना वाचा ।

death etc. While mentioning these four priests, four senses and the four deities who are relevant here are also mentioned. Continuing his question Āśvala also asks about the number of hymns, offerings, and the deities also. The primary interest here also is not to know the ritual details but to know the glory of Chaturmukhabrahmā, and Viśve Devas which also leads to the realisation of the glory of the Supreme God who is the master of all these.

Where a person goes after the death ?

The questions raised in the next Brāhmaṇa i.e., Artabhāga Brāhmaṇa, are more interesting. He first asks what are ग्रह i.e., senses and what are अतिग्रह i.e., objects of the senses. The words ग्रह and अतिग्रह are the names of sacrificial vessels. However, here these are esoterically used to refer to the senses and the objects. The senses eye, ear, touch, taste, speech, hand and mind are mentioned as seven Grahas i.e., senses, and their objects and activities are mentioned as Atigraha. This is a mixed list of senses. Senses of knowledge and the senses of action are mixed up here.

Then Artabhāga asks a very pertinent question : When a person dies his various senses and the abhimāni deities leave him. But where exactly the soul of the dying man goes ? Yājñavalkya told him this is a question about a secret matter and should not be explained in the presence of all. Therefore, let us go aside. They went aside. What

14.(i) याज्ञवल्क्येति होवाच कति ग्रहाः कत्यतिग्रहाः इति अष्टौ ग्रहाः अष्टौ अतिग्रहाः इति ।

they talked about when they went aside was about the Supreme God bestowing the results as per the deeds of the dying person. If he has performed good deeds he will be enabled to go to the good worlds, and if he has performed bad deeds he will be made to go to the evil world. Here, an important philosophical point is made. It is not just the good or bad deed that enables one to go to good or bad world but it is the Supreme God who bestows the results of his good or bad deeds. Here is the difference between the Pūrvamīmānsa view and the Vedānta view. Pūrvamīmānsa holds that it is the deed that bestows its result while Vedānta says the deed i.e., Karma is jada i.e., non-sentient, therefore, it cannot bestow any result by itself. It needs a Chetana to supervise and direct. In fact, Karma itself is under the control of the Supreme God.

Vyaṣti and Samaṣti forms of Mukhyaprāṇa

In Bhujyu Brāhmaṇa, Bhujyu asks Yājñavalkya where exactly those who perform Aśvamedha go. Yājñavalkya describes Brahmāṇḍa and tells that through an opening of the size of a blade or the wing of a fly Vāyu takes them to lord Pradyumna. The performers of Aśvamedha referred to

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(ii) याज्ञवल्क्येति होवाच यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं प्राणः चक्षुरादित्यं ..... क्व अयं तदा पुरुषः भवति । आहर सोम्य हस्तमार्तभाग आवामेवैतस्य वेदिष्यावः ..... तौ ह उत्क्रम्य मन्त्रयांचक्राते तौ ह यदूचतुः कर्म हैव तदूचतुः ... पुण्यो वै पुण्येन कर्मणा भवति पापः पापेन ।

15. क्व नु अश्वमेधयाजिनो यन्ति ..... इन्द्रः सुपर्णो भूत्वा वायवे प्रायच्छत् वायुरात्मनि धृत्वा तत्रागमयत् । स वायुमेव प्रशशंस । तस्माद् वायुरेव व्यष्टिः वायुः समष्टिः ।

here are not ordinary kings but these are Indras. These are taken to Pradyumna by Vāyu who is designated here as Vyaṣti and Samaṣti. The term Vyaṣti brings out the fact that he is the leader of Deva, Riṣi, Yakṣa, Gandharva etc., eight. Samaṣti brings out the fact that he is the leader of Suparṇa, Rudra, Śeṣa etc. eight. This Brāhmaṇa brings out the glory of these aspects of Vāyu and also the fact that he takes the liberated to the Supreme God.

The God cognises himself and all others without any aid

Uṣasta Brāhmaṇa gives three important characteristics of the Supreme God. These are : (१) साक्षात् अपरोक्षात् (२) सर्वान्तरः (३) अतोऽन्यदार्तम्. The expression 'साक्षात् अपरोक्षात्' conveys that he cognises himself and all others without the aid of anyone else. He is completely independent in respect of his own cognition and the cognition of all others. The expression 'सर्वान्तरः' conveys that he is within all and regulates all. The expression अतोऽन्यदार्त conveys that all others other than the Supreme God have suffering of some kind or the other while the Supreme God is completely free from any kind of suffering or drawback. This gives the निर्दोषत्व definition of the Supreme God. These three characteristics of the Supreme God are appropriately explained.

The God is distinct from the Jivas

In Kahola Brāhmaṇa, Kahola again asks Yājñavalkya

16.(i) याज्ञवल्क्येति होवाच यत् साक्षादपरोक्षात् ब्रह्म तन्मे व्याचक्ष्व । एष आत्मा सर्वान्तरः ।

(ii) एष ते आत्मा सर्वान्तरो अतोऽन्यदार्तम् ।

to explain the साक्षात् अपरोक्षात् ब्रह्म, the Brahman who cognises himself and cognises all others. This Brahman is stated to be अनार्त absolutely free from any drawback in the previous Brāhmaṇa. This is in fact a distinguishing feature between the God and all others. Now, this अनार्तत्व is fully explained here and the आर्तत्व of the Jīvas is elaborated. This is done with a view to show that the Jīvas are distinct from the God. Now, the grounds of suffering are hunger, thirst, old age, death etc. The Jīvas have these while the God is absolutely free from these. Further, the Jīvas also suffer from the desire for the progeny, wealth and the other world. The Jīvas have to overcome these ambitions if they desire to achieve the highest goal. Those who seek the Supreme God should obtain the knowledge from the scripture, ponder over it, and meditate upon the God. When liberated he has to seek the bliss from the God. In this discourse, the expression भिक्षाचर्यं should not be taken in the ordinary sense of taking Sannyāsāśrama. भिक्षा here is seeking the bliss from the Supreme God by the liberated. The meaning of the expressions पाण्डित्य, बाल्य, मौन, अमौन also should be carefully noted. In this Brāhmaṇa the निर्दोषत्व definition of the Supreme God is stated again in order to bring out the distinction between the Brahman and the Jīvas.

17.(i) **सर्वान्तरो योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाः वित्तैषणायाः लोकैषणा-याश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति ।**

The bliss of the Supreme God is the fountain-head of the bliss of the liberated

In Gārgi Brāhmaṇa the hierarchy of the bliss enjoyed by the liberated souls is described. The ultimate fountain head of the bliss is the Supreme God himself. The expression ब्रह्मलोक here refers to the infinite bliss of Brahman i.e., Supreme God. The word does not refer to any world here, because, when Gārgi asks as to who is the support of ब्रह्मलोक, याज्ञवल्क्य retorts that you are asking about that God who is beyond any question, beyond any support. This means the reference is about the God. In view of this the word लोक in ब्रह्मलोक cannot be interpreted as world. Its correct meaning in this context is bliss. This meaning could be obtained by appropriate etymological explanation. Hence the meaning of the word ब्रह्मलोक is 'infinite bliss of the Supreme God. In the light of this the other words अन्तरिक्षलोक, गन्धर्वलोक etc., also refer to the bliss of the Abhimāni Devatas of these worlds when they are liberated. Thus this Brāhmaṇa describes the hierarchy of the bliss of the liberated starting from Manuṣyottama upto Chaturmukhabrahmā and states that the bliss of the Supreme God is the fountain-head of all these. That bliss is infinite and does not have any further support. To ask any question about its support is Atipraśna, a question about someone who is beyond question.

18. कस्मिन्नु खलु ब्रह्मलोकाः ओताश्च प्रोताश्चेति । सहोवाच गार्गि मातिप्राक्षीः मा ते मूर्धा व्यपप्तत् । अनतिप्रश्न्यां वै देवतामति पृच्छसि गार्गि । ततो ह गार्गी उपरराम ।

The Supreme God is Antaryāmin and Mukhyaprāṇa is Sūtra

The Antaryāmi Brāhmaṇa constitutes the heart of Bṛhadāraṇya teaching. Here, Mukhyaprāṇa is stated to be the Sūtra i.e., one who binds together this world, the other world, and all beings. The Supreme God is Antaryāmin i.e., one who is within all and regulates all. This fact of Supreme God being Antaryāmin is explained in detail mentioning Prithivi, Ap, Agñi etc., Adhibhūtas, and Prāṇa, Vāk, Chakṣus etc., Adhyātma. The Prithivi etc., mentioned here do not merely refer to Ādhibūta and Adhyātma but also refer to their Abhimāni deities. This is clear from the statement 'य पृथिवी न वेद' etc., mere Prithivi being jada i.e., non-sentient, the question of its knowing or not knowing will not arise. It is only a sentient with reference to which one can talk of knowing or not knowing. Therefore, Prithivi etc., mean the Abhimāni Devatas of Prithivi etc., also. Thus, the Supreme God being within, and regulating it total. He is within Ādhibūta, Adhyātma and Ādhidaiva and controls. In this task of Antaryāmin, Mukhyaprāṇa assists him as Sūtra binding all together.

19.(i) वेद वा अहं गौतम तत्सूत्रं तमन्तर्यामिणम् । वायुर्वै गौतम तत्सूत्रं वायुना वै गौतम सूत्रेण अयं च लोकः परश्च लोकः सर्वाणि च भूतानि सन्दब्धानि ।

(ii) याज्ञवल्क्य अन्तर्यामिणं ब्रूहि । यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः ।

In this description of Antaryāmin the expressions अन्तर:, and आत्मा deserve special attention. To interpret अन्तर: as inner or innermost does not convey any fresh facts. The God being inner is covered by the key term अन्तर्यामिन् already. Therefore, अन्तर: should be taken to mean अतिप्रिय: dearest. अन्तरेव रमते इति अन्तर:. Similarly, the word आत्मा should be taken to mean स्वामी or lord. The Supreme God who is within Jiva and regulates him is his lord.

The concluding remark of this Brāhmaṇa– 'अदृष्टो द्रष्टा' अश्रुत: श्रोता अमत: मन्ता'. The Supreme God cannot be seen but he sees all, he cannot be heard but he hears all, brings out the fact that he is beyond ordinary perception, ordinary hearing etc. It also brings out that as he is infinite he cannot be completely comprehended. Further, he alone independently sees, hears etc., and none else independently sees, hears etc., anything. Thus, three important characteristics of the Supreme God viz. (1) He is within all (2) He regulates all (3) He is beyond ordinary knowledge and he cannot be fully comprehended, are brought out here.

All function under the command of Akṣara i.e., the Supreme God

In Akṣara Brāhmaṇa Gārgi Vāchaknavi asks two

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20. सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदर्वाक् पृथिव्या यदन्तरा द्यावा पृथिवी इमे यद् भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिन् तदोतं च प्रोतं च । ..... स होवाच आकाशे तदोतं च प्रोतं च ।
कस्मिन्नु खलु आकाशः ओतश्च प्रोतश्चेति ।
सहोवाच एतद्वै तदक्षरं ब्राह्मणा अभिवदन्ति ।

questions. Her first question was : That which is above Dyuloka, below Prithivi, in between these two, which belongs to present, past, and future, by what it is supported like warp and woof. Yājñavalkya answered that it is Ākāśa i.e., Chit Prakriti. Then, she asked him by what Ākāśa i.e., Chitprakriti i.e., Śrī Tatva, is supported. Yājñavalkya said it is Akṣara i.e., the Supreme God. He explained the nature of this Akṣara as Asthūla, Anaṇu, Ahrisva, Adīrgha not big, not small, not short, not long etc., contradictory attributes to bring out its transcendental nature. Then, he declared that it is under the command of this Akṣara i.e., the Supreme God that the Sun and the Moon function, Dyuloka, Prithivi are supported, the day and night roll on and so on. Finally, he mentioned that this Akṣara i.e., Supreme God sees everything but it is not seen by any, he hears but not heard by any. It is in such a great Akṣara that Ākāśa finds its support.

The Supreme God is the ultimate cause of all

Śākalya Brāhmaṇa is the last discourse in the third chapter. Śākalya asked Yājñavalkya : How many gods there are ? Yājñavalkya said there are thirty-three thousand gods. Among these thirty-three hundred are important, among these thirty-three are important, among these six are important, among these three are important, among these two are important. These are Śraddhā and

21. अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवाः याज्ञवल्क्येति । त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति । ओमिति । कति देवाः त्रयश्च त्रिंशदिति । ...कति देवा अध्यर्ध इति । कत्येव एक इति । ओमिति ।

Mukhyaprāṇa. This Mukhyaprāṇa is called Adhyardha, because, he moves supporting all. Finally only one i.e., Brahma i.e., the Supreme God.

After explaining the supremacy of the God compared with all other deities, Yājñavalkya answers the questions of Śākalya in respect of 'who is the abode of Jīvas, who gives them external knowledge and who gives Svarūpajñāna. He also answers the questions in respect of quarter deities. After explaining the hierarchy of these deities, Yājñavalkya declares that the Supreme God is infinitely higher. Chaturmukhabrahmā is not similar to him. He cannot be grasped fully, he does not decay spatially or temporally, he is everywhere but not affected by any defect.

Then, Yājñavalkya asks Śākalya O, Śākalya! the eight abodes, eight lokas, eight deities, eight Puruṣas are occupied within and without by the Puruṣa described in Upaniṣads. I ask you about that Puruṣa, if you are not able to tell about him, your head will fall off. Śākalya did not know about this Puruṣa, his head fell off.

Then Yājñavalkya said : Revered Brāhmaṇas! Who ever among you desires to ask questions to me he may ask, or else all of you may ask. Similarly, I will ask questions to whomsoever you name among you or all of you. The Brāhmaṇas did not come forward. Then, Yājñavalkya asked them : Just as the word Vrikṣa conveys the true characteristic of a tree, the word Puruṣa conveys the true characteristic of a Jīva. (A tree has the characteristic of

being cut down while Jīva has the characteristic of being eternal) When a tree is cut it comes up again from its roots. Similarly, when a person's body is taken away by death, he gets another body from another person (in another birth). But what is the primary source of the tree and the person getting the body ? (When he loses all the traces of a body in Mahāpraḷaya). Do not say it is from Retas, because that can happen only from another person. (in Mahāpraḷaya no such person is there). The tree, though arises from a seed, it is not its primary cause. What is the primary cause of a tree and a person? The Brāhmaṇas did not come forward to answer these questions. Then, Yājñyavalkya himself answered : The cause is Brahman who has infinite knowledge, infinite bliss, and infinite attributes.

IV

The fourth chapter contains four discourses. These are : (१) षडाचार्य ब्राह्मणम् (२) कूर्च ब्राह्मणम् (३) ज्योतिर्ब्राह्मणम् (४) शारीरब्राह्मणम् (५) मैत्रेयी ब्राह्मणम् (६) वंशब्राह्मणम् । These discourses are held at the court of king Janaka. When Yājñavalkya went to Janaka he asked him whether he had come expecting some cows or to impart the subtle knowledge. Yājñavalkya said he had come for both. Then

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22. अथ होवाच ब्राह्मणाः भगवन्तः यो वः कामयते तं वः पृच्छामि ।
सर्वान् वा वः पृच्छामीति ते ह ब्राह्मणाः न दधृषुः । तान् पप्रच्छ–
यथा वृक्षः वनस्पतिः तथैव पुरुषोऽमृषा
यद्वृक्षः वृक्णो रोहति मूलान्नवतारः पुनः ।
मर्त्यः सन् मृत्युना वृक्णः कस्मान्मूलात् प्ररोहति
विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायण तिष्ठमानस्य तद्विदः ।

Janaka requested him to teach him. Yājñavalkya said- you first tell me whatever you have learnt from others.

Six teachers teach Janaka

Janaka informed him that six teachers viz. Sailina, Udanka, Barku, Bhāradwāja, Satyakāma, Śākalya had taught him six Upāsanās. These were about Vāk, Prāṇa, Chakṣus, Śrotra, Manas, and Hridaya. The six teachers had told him that Brahman be meditated upon as present in these and as designated by these names. Yājñavalkya told Janaka that they had not told him the Āyatana i.e., abode and the Pratiṣthā i.e., medium. Janaka requested him to tell the same to him. Yājñavalkya told him the abode and the medium i.e., the respective senses are Āyatana and Ākāśa i.e., Ramādevi is Pratimā. He told the secret name of the Supreme God for each Upāsana. These were Prajña, Satya, Ananta, Ānanda Sthiti. The Supreme God is present in Hridaya in three forms viz., प्रादेश परिमित, अंगुष्ठाग्रप्रमाणक and अंगुष्ठमात्र at हृदयं व्याप्य, हृत्कर्णिकामूल and हृत्कर्णिकाग्र. Thus, Yājñavalkya gave a complete picture of the Supreme God for these six Upāsanās while the picture given by the six teachers was incomplete. It is interesting to note here that at the close of the teaching of each Upāsanā Janaka offers a thousand elephants and bulls while Yājñavalkya politely rejects the offer saying that his father has instructed him not to accept any gift before the teaching is complete.

Meditation on the Supreme God as Indra

The next discourse i.e., Kūrcha Brāhmaṇa is designated as Kūrcha, because, king Janaka seeks

instructions coming down from his throne. In this discourse Yājñavalkya teaches him about the Supreme God Indra present in the right eye. He is also called Indra. This Indra has to be especially meditated by the liberated. In the left eye along with the Puruṣa i.e., the Supreme God there is Virat i.e., Lakshimi also. The hymn 'य एष: अन्तर्हृदय आकाश:' is the prayer to be sung for them. These two i.e., Indra and Virat remain in the Hita nādis in the body. The food offered to Indra is quite different from the Jīva's food. With these details the meditation of Indra by the liberated is described here.

The Supreme God regulates Jiva in the waking, dream, and deep sleep states

The Jyotirbrāhmaṇa discusses three important issues- (1) The Supreme God regulates the Jivas in the three states of Jāgrat, Svapna, Suṣupti i.e., waking, dream, deep sleep states and also after liberation : (2) There is no second entity that is equal or superior to the Supreme God or that is independent of God : (3) Ānanda tāratamya : (4) It is the Supreme God who leads the Jīvas outside the body after ordinary death as well as when the Jīva gets rid of his last body.

The first point viz., the Supreme God regulating Jīvas in the three states and after liberation is vividly described from 1 to 22 sections. Janaka asks the question as to

23. इन्द्रो ह वै नामैष योऽयं दक्षिणेऽक्षन् पुरुषः । .....
अथैतद्वामेऽक्षणि पुरुषरूपमेषास्य पत्नी विराट् ।

who enlightens the Jīvas 'किं ज्योतिः अयं पुरुषः' Yājñavalkya replies 'आदित्यज्योतिः'. This is during the day. Then, Janaka goes on asking who enlightens after the Sun sets, who enlightens after the Moon sets and so on. In the course of the answers to these questions the fact of the Supreme God enlightening in the three states and even after liberation is brought out. The passages dealing with Suṣupti i.e., deep sleep are to be interpreted in two ways : once as applicable to the deep sleep state and once again as applicable to the liberated state.

From section 23 onwards the question whether there is any other entity that is equal or Superior to the Supreme God or independent of the Supreme God is raised. It is made clear that there is no such second entity. 'यद् द्वैतं न पश्यति पश्यन् वै तन्न पश्यति नहि द्रष्टुः दृष्टेः विपरिलोपो विद्यते अविनाशित्वात् न तु तद्द्वितीयमस्ति ततोऽन्यद् विभक्तं यत् पश्येत् । The Supreme God who sees everything at all times, does not see anything equal or Superior to him. Therefore, there is no second of that kind. The God seeing the absence of such an entity cannot have erroneous knowledge. God's knowledge is eternal and flawless.

Next the आनन्दतारतम्य of मुक्त is described. This is same as that described in Taittirīya Upaniṣad. Finally it is stated that it is the Supreme God designated as Prājña who leads the Jīvas out of their body after the death. It is also said that Archir etc., deities welcome the liberated in the course of his journey.

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24. याज्ञवल्क्य किं ज्योतिरयं पुरुषः इत्यादित्यज्योतिः ..... आत्मैवास्य ज्योतिः ।

The process of the Utkranti of Jiva

Śārīra Brāhmaṇa mainly describes the process of Utkrānti i.e., the soul eligible for liberation coming out of his last body. When the death is close, the Supreme God present in the right eye moves to the heart. Then, the Jīva ceases to function. Similarly, the other senses also cease to function. The Jīva also moves to the heart. The God and the Jīva becomes one with the forms of the God and Jīva respectively that was already at the heart. Then the tip of heart of Jīva shines, then the God moves out of the body taking the Jīva with him through the eye, head or through some other part of the body depending upon the world the particular Jīva is destined to go. The God destroys the ignorance of the Jīva and enables him to move from gross body to Svarūpadeha. Just as a goldsmith purifies the gold and gives it a bright form, the God purifies the Jīva and gives him an auspicious form.

After describing Utkrānti as narrated above, the glory of the Supreme God as विज्ञानमय, मनोमय etc., is described. These adjectives are put negatively also as तेजोमय, अतेजोमय, काममय, अकाममय etc., to show that the God has no ordinary or Prakrita attributes but has Aprākrita attributes. Describing the majesty of the God in this way, the fate of the unliberated soul involved in transmigration is also described to contrast it with the liberated.

While describing the glory of the God verses from other Upaniṣads i.e., Īśāvāsya, Katha etc., are quoted. A

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25. तस्य हृदयस्याग्रं प्रद्योतते तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुषो वा मूर्ध्नो वा अन्येभ्यो वा शरीरदेशेभ्यः ।

hymn from the Rigveda is also quoted. Thus, this Brāhmaṇa delineates Utkrānti and the glory of the God to be meditated upon by the liberated.

Maitreyi Brāhmaṇa is a repetition of the same that occurred in chapter III. The last is वंश ब्राह्मण that gives a list a teachers from गौपन to परमेष्ठिन् in an ascending order.

V

The fifth chapter has fifteen sections. Each section is called a Brāhmaṇa without any particular name.

There is no difference between Mūla Rūpa and Avatāra Rūpas of the God.

The first section begins with the well-known verse पूर्णमदः पूर्णमिदम् etc. This declares that there is absolutely no difference between मूलरूप and अवताररूप of God, and one अवताररूप and another अवताररूप. Further Brahman is described here as ख, पुराण and वायुर that bring out his special attributes. He is also called as वेद in the sense that he is ज्ञानरूप and ज्ञानहेतु.

Prajāpati Instructs as 'द'

The second section contains an interesting episode. The gods, men and demons approach Prajāpati for instructions. He instructs them as 'द'. Each one understands in his own way. The gods thought that they are asked to practice दम i.e., restraint of senses, the men thought they are asked to practice दान i.e., alms-giving, the demons thought they are asked to practice दया i.e., compassion. Thus each understood Prajāpati's instructions in his own way.

Meditations of the Supreme God

In the following sections meditation on the God designated as हृदय, सत्य, आपः, etc., and the esoteric

meanings of the syllables of these words are explained. Meditation of the God present in सूर्यमण्डल and in the right eye, meditation of मनोमय पुरुष as भाः, meditation of the God designated as विद्युत्, meditation of वाक् i.e., सरस्वती as cow, meditation of God as वैश्वानर are described in the continuing sections.

Further, it is stated that when the eligible for the liberation goes to प्रवह्वायु in his journey by Archiradi route, this Vāyu creates a hole for him to go to सूर्य. The अपरोक्षज्ञानिन्s whose body is taken to the forest or cemetery should consider that also as a penance. Chaturmukhabrahmā and Mukhyaprāṇa co-operate in their functions. Mukhyaprāṇa helps all in their functions. Mukhyaprāṇa is designated as Yajus since all liberated consider him as superior. He is also designated as साम and क्षत्र.

Significance of Gāyatri

Each पाद of गायत्री contains eight syllables, the names of the three worlds भूमि, अन्तरिक्ष, and द्यु, the names of the three Vedas i.e., ऋचः, यजूंषि, सामानि, the names प्राण, अपान, व्यान also contain eight syllables. प्रणव i.e., ॐकार which is the fourth पाद of गायत्री conveys परोरजाः i.e., वासुदेव who is above रजस. The वासुदेव who is in रमा in सूर्यमण्डल is seen by अपरोक्षज्ञानिन्s. Thus describing the गायत्री and the Supreme God वासुदेव conveyed by the fourth पाद of गायत्री i.e., ॐ, and present in सूर्यमण्डल, the prayer of सूर्यमण्डलस्थ Supreme God found at the close of Īśāvāsya Upaniṣad is quoted in the concluding section of this chapter.

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26. ॐ खं ब्रह्म खं पुराणं वायुरं खमिति ।

VI

Superiority of Mukhyaprāṇa

The sixth chapter contains five sections. These are not named as in earlier chapters. However, each deals with a specific topic. The first Brāhmaṇa brings out the superiority of Mukhyaprāṇa to other deities, through a parable that when other deities left the body one by one nothing happened to the body. But when Mukhyaprāṇa left it was about to collapse. Then, all other deities accepted the superiority of Mukhyaprāṇa and appealed to him to remain in the body.

Panchāgñividyā

The second Brāhmaṇa gives a detailed account of Panchāgñividyā, and the paths of Devayāna and Pitriyāna. The third Brāhmaṇa describes the Upasad-Vrita and Mantha homa to be performed by the householders.

Vāmadevayajña

The fourth describes Vāmadeva Yajña. This yajña is a description of conjugal love. Certain interesting details as to how to get a fair complexioned or dark complexioned progeny are given here. Hints are also given as to how to deal with a loyal wife and how to treat one who is not so loyal. In conclusion Jātakarma ritual i.e., birth ceremony is described. The fifth and sixth chapters that deal with the matters that are strictly not philosophical are considered as Pariśiṣtas. However, topics like Devayāna, Pitṛyāna, Panchāgñividyā etc., are connected with philosophical issues.

The above brief account of the contents of Bṛihadaraṇya will reveal the richness of the philosophical content of Bṛhadāraṇya.